

# The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2848.  
No. 58, NEW SERIES.]

LONDON, SATURDAY, JANUARY 23rd, 1897.

[ONE PENNY.]

## The Inquirer.

ESTABLISHED 1842.

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### CONTENTS.

	PAGE
TOPICS AND EVENTS ... ..	49
NOTES AND NEWS ... ..	50
PULPIT:—	
Evangelicalism: The Name and the Thing ...	51
ARTICLES:—	
Ian Maclaren and 'The Kingdom' ... ..	52
The Boyhood of Jesus ... ..	54
Professor Bruce's Gifford Lectures ... ..	55
In Christ.—I. ... ..	58
LITERATURE:—	
The Preaching of Islam ... ..	53
Lamennais ... ..	53
Short Notice ... ..	54
Publications Received ... ..	54
THE QUIET HOUR ... ..	55
LEADERS:—	
Boston Counsels... ..	56
Candour and Good Sense ... ..	57
THE REV. STOPFORD BROOKE AT KENSINGTON:—	
The Essentials of Christianity Re-affirmed ...	57
OBITUARY:—	
The Rev. Edward Myers, F.G.S. ... ..	59
Mrs. Morton ... ..	59
Jane Charity Lawford ... ..	59
CORRESPONDENCE:—	
Hymn Tunes ... ..	60
Mr. Balfour's Religious Philosophy ... ..	60
MANCHESTER AND DISTRICT ... ..	60
NEWS FROM THE CHURCHES ... ..	61
ADVERTISEMENTS ... ..	63

### TOPICS AND EVENTS.

#### PARLIAMENT.

PARLIAMENT met on Tuesday, and the Government proposals were found to be modest in number, conditioned by the phrase 'if time permits,' and, as far as can be gathered, not of an heroic order. Naturally, our chief interest as Unitarians is centred in the new attempt, whatever form it takes, to deal with the problem of the voluntary schools and elementary education generally. The extent of our information at present does not carry us far. We are assured that the Government Bill will be a short one, and that it is not to be in Sir John Gorst's hands, notwithstanding his position as Minister for Education. Mr. Balfour, whose erratic speeches did much to wreck last year's Bill, is to be in charge of this year's measure; whether because he and his colleagues cannot trust Sir John, or because Sir John disdains to tinker with a subject that he thinks should have drastic treatment, we cannot tell. According to the *Standard*, the Bill is to be a very simple one, and will consist mainly of three proposals,—(1) A special aid-grant, probably of five shillings per head, for each child in

average attendance in Voluntary schools; (2) the abolition of the 17s. 6d. limit; and (3) the exemption of school buildings from rates. Of course, this may or may not be 'inspired' with a view to seeing how the land lies; but, as Mr. Balfour assured Sir William Harcourt that he had no hope of the consent of the Opposition to the Bill, these may well be its principles. If so, there was good reason for Mr. Balfour's expectation that the Opposition would not consent to the Bill. It has been said that the duty of the Opposition is to oppose; it will certainly be the duty of the Opposition to oppose such a glaring violation of the principles of democratic liberty. Not a word is suggested about the help required by necessitous Board schools; not a word is suggested as to public control of these State-kept 'voluntary' schools. What are known as 'storm-signals' will certainly be hoisted at these announcements, and our friends will do their best to convince the Government that, though it has been able to enrich the landlords, it cannot further endow the priests without a struggle. The Irish questions—amnesty and finance—have already loomed large. It is doubtful when the 'dull' session will dawn that John Bull was said to be eager for at the last election.

#### FOREIGN AFFAIRS.

THE Queen's Speech had but little to say about Armenia and Turkey. Negotiations are proceeding, and so they will proceed. Lord Salisbury frankly avowed that we have been 'putting our money on the wrong horse' in backing Turkey so long. Meanwhile, the Armenians are paying the penalty for our mistake, and for the continued indifference of Russia, as shown in the Blue-book issued on Thursday. Our little wars in Africa were briefly mentioned, and we were told that the Nile expedition would advance further when such a step should seem desirable. Very properly the Anglo-American Arbitration Treaty came in for emphatic mention, and the hope was expressed that other nations would copy the example. The sad condition of affairs in India inevitably occasioned a melancholy notice, not without a hope that the present visitation may be better met in consequence of the measures that former experience has dictated to alleviate such misfortunes. 'Prudent foresight' with regard to 'the defence of the Empire' is again commended to the House of Commons; so that fresh military or naval expenditure may be confidently looked for.

#### THE RETURN OF MR. BROOKE.

We give a full report this week of the interesting service at Kensington last Sunday morning, at which, after a long and much-regretted absence from the pulpit, the Rev. Stopford Brooke preached once more to a

London congregation. The vast number that crowded to hear him must have given more eloquent welcome than any words can do; and those present came from so many districts, and included so many representative thinkers and workers in the metropolis, that the term 'London congregation' is especially appropriate. The evident vigour and buoyant spirit that the preacher exhibited justify the redoubled hopes of his friends that he may take up some regular pulpit duty before long. We are not in the secrets of the negotiations, but it is well known that steps are being taken in various directions to bring about this desirable result; and it will be seen among our 'News from the Churches' that Mr. Brooke is to preach on two Sunday mornings, in February, at Little Portland-street Chapel. If it were possible to arrange for a series of such services at our churches up and down the country, there can be no doubt that a great impetus would be given to our work. There must be multitudes in the country who would be glad to hear, as well as to read, his inspiring message.

#### THE 'PLOT.'

THE collapse of the charge against the supposed dynamiter Bell, *alias* Ivory, is a serious blow to our Criminal Investigation Department and the office of public prosecutions. No doubt the Solicitor General's withdrawal of the charge of conspiracy, on the fully confessed ground that Bell's knowledge of the order or delivery of explosives could not be proved, deserved the Judge's compliment as 'wise, fair, just and humane.' But what apology have those who instructed the Solicitor General to make? The gravamen of legal proceedings, especially in State trials, tends more and more to be behind the scenes; and no official excuse will suffice to reassure the public mind if once the impression get abroad that, with but the slightest basis in fact, charges of the gravest kind can be made and backed for months with all the coercive authority and overwhelming credit of the State. However unworthy a person Bell may be, he has suffered a wrong at the hands of the very persons whose first duty is—not to make sensations in the press and the law courts, and to embitter the feud between the two extremes of society—but simply to see that the individual citizen is protected from injustice and other injury. The secret police may for the present be a necessary branch of the public service; but as an institution it can only be favoured by the popular mind so long as its operations are conducted with a sagacity, a fairness, and a toleration of mere heresy which are so conspicuously absent in the spirit and methods of the political police of some continental countries. Happily there is no suggestion of *agents provocateurs* in this



case, although we have had our suspicions of its *bona fides* ever since the fantastic story of an Irish Russian plot was first mooted. We hope Scotland Yard will profit by this experience.

#### CRITERION-OF-DEATH RAYS.

THE *Daily Chronicle*, which, at this time last year, was the first to make known to us the Röntgen rays, announced last Monday an interesting development of that discovery; and again, by a telegram from Vienna. Professor E. Friedrich, of Elbung, informs the Vienna Academy of Sciences that he has discovered a kind of rays which will pass through the body and produce a different sort of impression on the photographic plate according as the person is alive or dead. If the discovery should be confirmed, and could be made easy of application, such a criterion would sometimes be useful, and a means of relieving painful anxiety. It is exceedingly difficult to tell whether a person is really dead, unless we wait for mortification to set in. Doctors are sometimes in doubt; and cases of premature burial do sometimes occur. Probably, in most instances the return to life would have been for only a short interval; and any awakening would be but partial, and scarcely conscious. But one does not like the idea: Mr. Tebb's book, lately published, contains some ghastly stories; and, even if the instances be rare, they ought not to be possible at all. Let us hope that the Friedrich rays will furnish the desired safeguard.

#### NOTES AND NEWS.

THE week's Obituary includes the names of Sir Travers Twiss, jurist; Rear-Admiral Dupuis; Mr. William Tipping, ex-M.P.; Mr. H. C. Fulford, ex-M.P.; Sir Thomas Grove, ex-M.P.; Mr. J. C. Hutcheson, author; Mr. T. Wheeler, historian; Mr. C. Otto Leyde, portrait painter; Rev. S. Tayler, Wesleyan; Dr. Carroll, (R.C.) Bishop of Shrewsbury.

A CURIOUS story is reported by the Berlin correspondent of the *Daily Telegraph*, to the effect that some little boys near Oldenberg were visited by a burglar in black, face and all, who said 'Ich bin der Teufel,' and then asked where the family money-chest lay. It was innocently pointed out to him; but while he was ransacking it the boys conceived and carried out the idea of shooting 'der Teufel.' Good orthodox people must be sorry it was not the devil indeed!

WE understand that the Rev. R. A. Armstrong's work, 'God and the Soul,' has received the warmest commendations from several of the most eminent professors and writers on philosophy. The *Christian World* closes a careful review thus:—

On the whole we can heartily commend this work as offering in a small compass, accessible at once to the average mind and the average pocket, and in a style fascinating in its clearness and interest, a reason for that greatest of all faiths—the faith in a living, personal, and holy God, and that upon evidence which is wrought into the very fibre of our nature.

FATHER BROWN would have his Catholic friends join him in declining to pay rates till his church's schools are state-supported. Cardinal Vaughan on Sunday reproved the suggestion, but Father Brown declares—'The Government is not in earnest about religious education and the preservation of the Voluntary schools because the country, and above all the House of Commons, cares very little about the Voluntary schools.'

Further 'there is no end to the weakness and long-suffering of Anglicans when a Tory Government is in power.'

WE are glad to see the sober spirit in which the Arbitration Treaty has been spoken of generally. There has been just a little endeavour to make capital out of it for somebody's reputation, but very little. The true peace-makers will not quarrel for these laurels. Enough that a splendid triumph has been won for the cause of common-sense and human brotherhood. Dr. Parker, in his grandiose way, says: 'To my mind it bears every aspect of a Divine evolution,' a saying which was no doubt well meant, though it suggests a query as to any other kind of evolution.

THE Rev. Jenkin Lloyd Jones, of Chicago, says:—

That which we call evil is only good in the making. It is incompleteness, immaturity. It is simply one stage of existence looked upon from a higher plane. Dough in the pan is bad. It will make you sick if you eat it. But put it into the oven for half-an-hour and it becomes life-giving. Much of our life is dough. To a member of the class asking what shall become of the dough when it sours, as it often does, the leader replied that, though it may be turned aside from the destiny for which the baker designed it, its nature is not thwarted. The sodden stuff can never become good bread, but the chemical forces within it, working on, undismayed, are never at a loss to make of it a good something else. Sometime we shall find that life, like matter, has no wastages, and that the forces which seem to work evil are, in the long run, working out good.

IN reviewing the little book, 'The Bible and the Child,' which Messrs. Clarke have just issued and which contains the articles in the *Christian World* to which we called attention some months ago, the *Daily Chronicle* says:—

At a time within the memory of men not yet past middle-age it was rank heresy to doubt the scientific accuracy of the account of the origin of the world and man given in the book of Genesis. Leaders, both in the Church and Nonconformity, took a view of inspiration scarcely less absurd than that of Cardinal Bellarmine, who declared that the acceptance of the Copernican astronomy would involve the abandonment of the doctrine of the Incarnation. Bishop Wilberforce went so far as to declare that this doctrine depended upon the acceptance of the story of the fall of Adam. Canon Liddon believed in Noah's flood, and in the metamorphosis of Lot's wife. He had almost as much faith in the story of Jonah as the man who declared that, if the Bible had stated that Jonah swallowed the whale, he would have believed it. Dr. Pusey seemed to think that Christianity would have to be given up if the views now generally accepted about the book of Daniel were proved to be true. Keble believed that the universe was created in six days, and fossil remains were placed by God's own hand in the spots where geologists have found them.

How very differently men in orthodox pulpits regard the Bible to-day this notable little volume proves. And no one, we suppose, however criticism may vary, expects ever to get back to the standards of Wilberforce, Liddon, Pusey, and Keble.

THE twelfth volume of the *Unitarian Magazine* (Boston, U.S.A.) opens with a very attractive number. We have several good magazines on this side of the water, and we could have one as good as this if only there were one, and a hearty lift could be given it, as is done to the Boston periodical by a good friend. A number of cheery greetings are given by friends of the cause, among them one by Dr. Herford. Dr. Minot J. Savage says:—

The best service that we can render the truth

in the coming year is this: *being fearlessly and openly faithful to both the name and the thing.* I have no great respect for the man who believes in his country, but is ashamed of his flag. Most denominational names were nick-names at first. None of them, merely as names, mean much. But among them all none is grander than ours; and no one of them all is capable of expanding so as to contain so much both of scientific and religious, of human and divine, truth as Unitarianism. Let us wear it proudly, then, and bear it aloft in the eyes of all the world until *by this sign we conquer.*

And Mr. G. W. Stone, treasurer of the American Unitarian Association, says:—

Let every one during the coming year do his 'level best.' Let us all stop mourning over other people's imperfections and shortcomings. Let us dry our tears for the sins of others. Let us spare others from our criticisms and fault-finders, and devote our energies to the development of all that is highest and best in ourselves. So shall we make this a Happy New Year, not only for ourselves, but for everybody with whom we come in contact.

MANY of our readers know by repute 'the Australian Church' at Melbourne, of which the Rev. Dr. C. Strong is pastor and which has had among its assistant ministers the Rev. W. E. Addis. In the *Australian Herald*, an account is given of the church and its principles. How much it has in common with our churches may be gathered from the following closing paragraphs:—

The Australian Church is naturally viewed with great distrust by many in the older churches. But its pulpit has been occupied by ministers and laymen of different denominations, lectures have been delivered in connection with its different societies by Anglican, Presbyterian, Wesleyan, Unitarian, Congregationalist, and not a few in all the churches cherish towards it a kindly feeling. As time advances, and the people thoroughly understand the religious question and the change which has come over the old theology, the Church will doubtless gain more sympathy and support. Meanwhile, it must expect opposition and reproach, and seek patiently to follow and speak 'the truth in love.'

Having arisen out of a disagreement, the Australian Church is in danger of being tinged with bitter or sectarian feeling. But we do not believe there is much of this in the congregation. The past is swallowed up in the larger future, and the desire for spiritual unity, practical social questions, and the evolution of true religion and a Catholic Church, take the place of any merely sectarian aims. Other Churches may ban and anathematise, but it can recognise truth in all the other churches, and embrace in its brotherhood all who are seeking the Kingdom of God, and breathing the Spirit of the religion of Love, by whatever name they may call themselves.

ERRATA.—The author of the articles on the 'Evolution of the Christian Creed,' desires to set right some *errata* which escaped his notice in the proof of No. X. of the series. He says: Those who preserve back numbers will please alter as follows:—P. 36, column 1, line 2, 'than' should be 'that.'—('Salmonds') p. 37, 1st column, line 23, into ('Salmond's "Christian Doctrine of Immortality"'); and 'adopted,' 3rd col., l. 9, into 'adapted.'—Line 20, omit the  $\tau\acute{o}$  prefixed to  $\theta\upsilon\mu\acute{o}\varsigma$ , which is, of course, masculine; I had written  $\tau\acute{o} \theta\upsilon\mu\acute{o}\kappa\acute{o}\nu$ , at first, which will account for the slip.—'Agree,' p. 38, col. 1, l. 9, should be 'agrees'; the comma after 'theories,' l. 25, should be a semi-colon; the word 'however' should be added after 'considerations,' col. 2, l. 35; 'Senectate,' col. 3, l. 5, should, of course, be 'Senectute'; col. 3, line 23, alter 'dead' into 'tomb'; and 'light,' l. 40, should be 'life.'



## THE PULPIT.

## EVANGELICALISM: THE NAME AND THE THING.\*

BY THE REV. PETER DEAN.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—*Matt. vii. 21.*

WHY am I bringing this matter of religious names and religious things before you to-night? Well, it is because of a piece of experience that the Unitarians of Walsall and of England are just now having. As you are aware, the Trinitarian Nonconformists of this country have now for some time past been organising themselves under the name of Evangelical Free Church Councils. They take in the Methodists, the Congregationalists, the Baptists, the Presbyterians, and even nondescripts like the Goodall-street congregation, but they exclude the Unitarians. And when we look for, or ask for, the reason of this, we find it is not because Unitarians are not Nonconformists—that is allowed; nor is it because Unitarians are not Free Church—that is allowed; but *it is because they are not Evangelical*. They cannot be admitted into the Evangelical Nonconformist Free Church Council because they are not Evangelical. So you see there is the matter of a name—the name ‘Evangelical’—involved in our exclusion. We are shut out because we do not happen to have had this label put upon us. It is therefore of interest to us just now to look into this matter. ‘What does Evangelical mean?’ ‘Who are and who are not Evangelical?’ ‘Are Trinitarians Evangelical and Unitarians not Evangelical?’ ‘And if we are not Evangelical, do we want to be Evangelical?’ These and similar questions present themselves before us when, as just now, we are shut out from union and fellowship with other Nonconformist bodies on the ground that we are not Evangelical.

Now, what is Evangelicalism? Who are Evangelical? But notice, first, what grand and beautiful names these are. I think the whole dictionary does not contain two more beautiful terms than Evangelicalism and Evangelical. They are beautiful as names; they are beautiful in their original and root meaning. The word ‘Evangel’ means *good news*, or, a *bringer of good news*. The only form it appears in the New Testament is in that of ‘Evangelist.’ Three times in the New Testament the word ‘evangelist’ occurs. Once in the Acts, when certain disciples were said to stop in the house of Philip, the evangelist; once in Ephesians, where Paul says that God has made some evangelists; and once in II. Timothy, where the same apostle exhorts Timothy to do the work of an evangelist. An evangelist, therefore, according to the New Testament, was a bringer of the evangel, a bringer of the good news, a teacher of the glad tidings. As writes Bishop Hooker: ‘Evangelists were presbyters of principal sufficiency, whom the Apostles sent abroad, and used as agents in ecclesiastical affairs, wheresoever they saw need. . . . They sold their possessions, gave them to the poor, and, betaking themselves to travel, undertook the labour of evangelists, that is, they painfully preached Christ, and delivered the Gospel to them who as yet had never heard the doctrine of faith.’

Well, this was what an Evangelist was in the first instance—this was what Evangelicalism meant at first. An Evangelist was a missionary or preacher who went about teaching and preaching the new religion of Jesus Christ; to be Evangelical was to accept the religion of Jesus Christ. But since that time Evangelicalism has taken other forms for the worse, and in the form we have known it in our day it has been worst of all. When Evangelists were sent about at first, little was known of the New Testament as we know it. Evangelists could not, therefore, then be teachers of the religion of the New Testament; but to hold the Gospel, or good news, as revealed in the New Testament, was the next thing that Evangelicalism became. Now, to this kind of Evangelicalism—the Evangelicalism of the New Testament—Unitarians need not have much objection. It is true, we no longer say that the New Testament teaches Unitarianism, and nothing but Unitarianism, as our Unitarian forefathers contended. We admit that Trinitarians may find verses here and there to favour their system. Some of us think that the New Testament is neither a Unitarian or a Trinitarian book taken as a whole—that rather it is an Arian book. But what I have always contended and still contend is that, taken as a whole, the New Testament is vastly more a Unitarian book than a Trinitarian one. We can find our distinctive doctrines stated therein in a way that Trinitarians cannot. Nay, we can state our leading doctrines in the very words of the New Testament in a way that Trinitarians find impossible. Only to give you one sample of this, let me take the great dividing doctrine as to what God is, and how he is to be worshipped. I defy the Trinitarians to find a single verse in the New Testament which says that God is a Trinity, and that worship is to be given to three gods in one god. But what a number we can find which state exactly what we believe as to God, and how he is to be worshipped. Christ himself distinctly, over and over again, expresses our exact belief. ‘Hear, O Israel, the Lord our God is *one*.’ ‘Thou shalt worship the Lord thy God, and Him only shalt thou serve.’ ‘When ye pray say, “Our Father, who art in heaven.”’ I say I defy the Trinitarians to find such clear passages for their belief and worship as these. And as of this, so of most of the other doctrines which divide us. The very least that can be said is that the New Testament is much more of a Unitarian than a Trinitarian book. Hence, as I have already said, to an Evangelicalism which means religion based on New Testament teachings, the Unitarian can lay more claim than can the Trinitarian.

But for religion based on the New Testament Evangelicalism has degraded in modern times. It has now come to mean holding, or pretending to hold, certain irrational dogmas such as those contained in the Westminster Confession, or the Thirty-nine Articles of the Church of England. To be Evangelical now is not to take your religion from Christ and the New Testament: it is to hold, or profess to hold, the beliefs that everybody is born a sinner because Adam ate an apple from a tree in Paradise; that we are all deserving of, and in the nature of things shall have, eternal punishment in hell, unless we avail ourselves of the blood of Christ, offered the just for the unjust,—and many another similar horrible and irrational doctrine. Now, it would be like killing the slain for me to attempt anything

like disproof of those dogmas which in our day have gone to make up what is termed Evangelicalism. No sensible man now believes that there ever was a Paradise, that there ever were an Adam and an Eve, that they ever did eat forbidden fruit from a tree; that mankind ever did fall at all in the first couple. Darwinism, Evolution (which even Evangelicals are compelled to believe now) has completely exploded the whole notion of ruin of our race by a fall—nay, that instead of a fall of man, there has always been a rise of man going on. This alone—this taking away its basis, and foundation—marks an end of modern Evangelicalism. Who again now can believe in total human depravity—that human nature as it comes from the hand of God is completely rotten and worthless?—which is another belief of Evangelicalism. Or, that by substitution we can hand to Jesus our sins, and he can hand to us his holiness, as if sin and holiness are outward hats and coats we can hand about from one to another. It seems to me that Evangelicalism is a system which has long ago been killed, but its devotees will not allow it to be buried. But the irony of ever calling these irrational and horrible dogmas ‘Evangelicalism’—that is ‘the good news’! ‘the glad tidings’! Surely, of all the misnaming of things ever done, this is the climax. That we are all born worthy of God’s wrath and eternal damnation—Evangelicalism—good news! That we are incapable of any good thing, and that, before we are converted, even good things we do are of the nature of sin—Evangelicalism—good news! That every one who has not heard of Christ, or who will not believe in Christ, is to be tormented in hell for ever—Evangelicalism—good news! That (to put it as one Evangelical at one time did) the floor of hell is paved with the skulls of little babes a span long—Evangelicalism—good news! Yes, the grandest the most lovely name that language knows has been prostituted to describe the worst figments and fanaticisms the world has ever known.

But, altogether apart from the answers which reason and conscience may give to its dogmas, Evangelicalism stands condemned by experience. You never yet found men really believing in the dogmas of Evangelicalism and yet remain developing and improving men. Real Evangelicals dislike art, music, literature, culture, science, politics, nay, even the very love which is shown by youth to maiden, or the mother to her child. If you want to know what Evangelicalism makes of men, you may see it at its full in the Puritans of New England, or the Plymouth Brethren of our own time. What dismal, unsmiling, starved creatures most real Evangelicals are! The system is one which practically denies and flouts God—it is a practical atheism—for it tells God that He has given gifts and faculties which are never to be used and cultured, and filled the world with blessings which are never to be enjoyed. Evangelicalism stands condemned by reason and conscience; Evangelicalism stands condemned by experience in the lives of men.

Well, the Unitarians of Walsall are excluded from the Council of Nonconformist Free Churches because they are not Evangelical. To this exclusion we make two replies. The first is that, so far as to be Evangelical means not to hold the dogmas of the Presbyterian Catechisms or the Thirty-nine Articles of the Church of England, we are not Evangelical, and we thank God we are not Evangelical. Nay, we hold

\* From a sermon delivered at the Stafford-street Church, Walsall.



it to be our chief honour and blessing that we are not Evangelical in that sense. Instead, therefore, of us being troubled that we are excluded on this ground, we rejoice that we are so excluded—it would be our shame and misery to be included for holding doctrines like these.

That is the first answer I have to give to this exclusion. The second is this—that, if we are not Evangelical in the modern meaning of this term, neither are most of those who exclude us. As you know, it has been my lot to mix a great deal with the Trinitarian Nonconformist ministers of Walsall. Month after month, for years, I met with them, to have papers and discussions on religious and Biblical matters. I, therefore, pretty well know their views and feelings, and I have no hesitation in saying that there is not a single Trinitarian Nonconformist minister in Walsall that is Evangelical in the sense of holding the theology which that term has been accustomed to describe. I don't think there is one of them believes in the story of Adam's fall; I don't think there is one of them believes in substitutionary salvation; I don't think there is one of them believes in total human depravity; I don't think there is one of them believes in everlasting hell for all who are not saved by the blood of Jesus. And, if this be the position of the orthodox Nonconformist ministers of the town, I take it it must also largely describe the position of their churches. So it about comes to this—we are being excluded from the Nonconformist Council for not being Evangelical by people who are no longer Evangelical themselves! For years past our orthodox Nonconformist friends have been suffering from self-illusion. They have been changing their views—so much so that they hardly hold one exactly as they held it a few years ago—and yet forgetting to remember that they have been changing their views. They, no doubt, are nearer to what Evangelicalism formerly was than we are. But the whole thing now is simply a matter of degree. And now we are having the edifying sight of people who themselves have taken ten strides away from Evangelicalism turning out other people because they have taken twenty.

Anyhow, for the time being, we are excluded from union and fellowship with our brother local Nonconformists. But I do not think this exclusion will last. There are plain evidences that our friends are not altogether comfortable while thus excluding us. I think the illogicality of their position will sooner or later prove too much for them. Already, some of them have apologised to me about it, and declared that, had they not ascertained that the authorities at headquarters will not allow of Unitarians being appointed delegates, they would have included us.

Let us, however, be content with our exclusion when the circumstances are such as they are. The incident is another call and incentive to us to faithfully do our work and proclaim abroad our principles. In this and in every town we have still a great and needful task to perform. It is for us to resist, to expose, to destroy the old and false Evangelicalism. It is for us to preach and proclaim the new and true Evangelicalism—the Evangelicalism which is really good news and glad tidings—the Evangelicalism of the Universal Fatherhood of God, of the Universal Brotherhood of Man; the Evangelicalism which tells of a world, never lost, but always saved; the Evangelicalism which preaches a gospel lofty as the nature of God and ample as the wants of man.

### IAN MACLAREN AND 'THE KINGDOM.'

DR. JOHN WATSON, better known by many people as Ian MacLaren, has made a name in both hemispheres. In England, perhaps, he is chiefly famous for his stories—'The Days of Auld Lang Syne' and 'Beside the Bonnie Brier Bush'; but, in America, we are told that societies are being formed on the basis of the creed given on the last page of the first paper in 'The Mind of the Master.' We have all read this celebrated creed: 'I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God'; and, with Dr. Watson, we are inclined to ask: 'Could any form of words be more elevated, more persuasive, more alluring?' May we not add, that, if our Free Churches could accept any creed at all, here is one we might profess with all our heart and mind?

It is, however, not with the first paper in this volume—'Jesus our Supreme Teacher,' but with the last—'The Kingdom of God,' that the following remarks chiefly apply. It is in this last paper that Dr. Watson, speaking, of course, for the so-called orthodox churches, says, and, of them, says truly: 'Two finds have been made within recent years: the Divine Fatherhood and the Kingdom of God. If anyone will take the three Gospels and read them with an open ear, he will be amazed by the continual recurrence of this phrase, the "kingdom of God" or "Heaven." Jesus is ever preaching the kingdom of God, and explaining it in parables and images of exquisite simplicity. He exhorts men to make any sacrifice that they may enter the kingdom of God. He warns certain that they must not look back lest they should not be fit for the kingdom of God.' And, again, a page or two further on, he adds: 'It has been a calamity that for long Christians paid hardly any attention to the idea of the kingdom of Jesus on which he was always insisting, and gave their whole mind to the entirely different idea of the Church, which Jesus only mentioned once, with intention, in a passage of immense difficulty. The kingdom-idea flourishes in every corner of the three Gospels, and languishes in the Acts and the Epistles, while the Church-idea is practically non-existent in Jesus's sermons, but saturates the letters of St. Paul. This means that the idea which unites has been forgotten, the idea which separates has been magnified.'

Could anything be better said from the so-called orthodox position? Could anything be more truly said of the so-called orthodox churches? But does this taching go far enough for those who do 'take the three Gospels and read them with an open ear'? Is it not manifest to those who thus read the three Gospels, that Jesus, in all probability, never said a single word about the Church?

In the Gospel according to Mark, even in its present form, the word 'church' does not so much as occur; and this Gospel is now generally regarded as the earliest of the Synoptics. And what is thus true of the earliest Gospel, is likewise true of the latest of all—the Gospel according to John—and it is also true of the Gospel according to Luke. Only in one Gospel out of the four

does the word 'church' ever occur, and that one Gospel is the Gospel according to Matthew, which is not the original work ascribed to Matthew, one of the disciples of Jesus.

Moreover, in this one solitary and late Gospel, the word church occurs but in two verses; and 'once,' says Dr. Watson, 'in a passage of immense difficulty.' May we not then, if we 'take the three Gospels and read them with an open ear,' go further, and say that in neither verse have we reason to suppose that Jesus himself used the word 'church,' but that it was inserted into his teaching after his death? Nay, can anyone find, reading the three Gospels 'with an open ear,' that Jesus called himself 'Master'? Is not his title in the three Gospels manifestly 'teacher'? And if so, would it not have been as well had Dr. Watson taken the title of his first essay, 'Jesus our Supreme Teacher,' as the title of his book, instead of 'The Mind of the Master.'

But we are grateful to Dr. Watson for saying so clearly that the idea of Jesus was the 'kingdom-idea'; and that it 'flourishes in every corner of the three Gospels.' How well, too, does he say: 'One gratefully acknowledges the charm of St. Paul's own mystical idea of the Church; one also knows why the Church has a stronger fascination for the ordinary religious person than the kingdom. With him the Church is a visible and exclusive institution which men can manage and use. The kingdom is a spiritual and inclusive society whose members are selected by natural fitness and which is beyond human control. One must affirm this or that to be a member of the Church; one must be something to be a part of the kingdom of God. Every person who is like Christ in character, or is of his mind, is included in the kingdom. No natural reading of church can include Plato; no natural reading of kingdom can exclude him. The effect of the two institutions upon the world is a contrast. The characteristic product of the Church is ecclesiastics; the characteristic product of the kingdom is philanthropists.' Must we not, however, conclude that these 'two institutions,' whose effect upon the world 'is a contrast,' came from two different minds, the Church from the mind of Paul, the kingdom from the mind of 'Jesus, our Supreme Teacher'? ALFRED HOOD.

THE Rev. George Eyre Evans, Whitchurch, Salop, can offer to any Irish Presbyterian congregation (for 1s. packing and postage) a small rare etching (in black frame) print of Daniel O'Connell, to hang in vestry. First come, first served!

EPPS'S COCOA.—GRATEFUL AND COMFORTING—'By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.'—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—'JAMES EPPS & Co., Ltd., Homoeopathic Chemists, London.' Also makers of Epps's Cocaine or Cocoa-Nib Extract: A thin beverage of full flavour, now with many beneficially taking the place of tea. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system.



## LITERATURE.

## THE PREACHING OF ISLAM.\*

THIS book contains a vast mine of information on a department of history with which English readers are too little familiar, and on which English literature is unfortunately deficient. The writer adopts the excellent practice of giving references to his authorities for all his statements, and we find at the end a list of the abbreviations used in quoting authorities. Some idea of the amount of research expended in the composition of the book may be formed from the fact that this list includes some 300 works in almost all the languages of Europe, and in other languages which are unknown to us. The writer confines his subject to the spread of Islam by preaching, and omits the occasions on which Islam has been spread by force. But he tells us that the latter have been the exceptions, and not the rule; and there is much in the book which shows that the picture of the Moslem warrior carrying the sword in one hand and the Koran in the other has been vastly overdrawn, and that in the middle ages Islam was far more tolerant than Christianity. Soon after the death of Mohammed, his followers conquered Syria, Egypt, and the north of Africa, and the entire Persian Empire. They allowed the conquered peoples to retain their old religions on payment of a small capitation tax, in return for which they undertook to protect them. Yet in Egypt and the African States the populations soon became Moslems, while in Syria the same process went on, but at a slower rate. There appear to be very few Moslem records of the details of the conversions, but reports of Christian bishops and missionaries have been preserved, and these bewail the fickleness of the Christians, who changed their faith for a trifling temporal gain.

Soon after the year 1200, Genghis Khan united under his sway the Mongols and other pastoral tribes which stretched from the Caspian to the Pacific; and then burst with them upon the more civilized districts to the south. The Moslem kingdoms between the Syrian desert and the borders of India were conquered and half depopulated. What with this calamity and the attacks of the Crusaders, Islam seemed likely to be extinguished. The event proved quite the reverse. In a few generations the Mongols adopted the religion of the nations which they had conquered; while the bands of older Moslems, who had offered the most vigorous resistance to the invaders, retired to Asia Minor, under a leader named Othman, effected a settlement there, and eventually founded the Ottoman Empire.

Islam won the Mongols in the face of some competition with the emissaries of the Greek and Roman churches, and a similar competition took place at the Court of the Sovereign of Russia. Here the Greek Church prevailed, and it is noticeable that one point, which told against the success of Islam, was its strict prohibition of alcoholic liquors, which were felt by the Russian monarch to be a necessary of life in the cold climate of Muscovy. Possibly, some of our readers may feel grateful to the Bacchanalian proclivities of the Russians for this result; for it makes our flesh creep to think what would be the present position of Europe if the

Czar of Russia and all his subjects were devoted adherents of the Moslem faith.

The Turks, like the Arabs, won their early triumphs very much by their manly character and religious fervour. In Bosnia the spread of their faith was aided by a Puritan movement which had sprung up, and which the Roman Church was trying to suppress. In Albania a national party existed, which permitted intermarriages between Christians and Moslems, and sanctioned attendance at both church and mosque, while the children of such marriages were baptized as well as circumcised. The Christian bishops sought to stop these practices by means of excommunication, and in the result the Albanian national party became attached to Islam. In India, Moslem conquerors have at times spread their religion with the sword, but much real missionary work has been done there also, both by preachers and traders. Islam has also, gained on Hinduism under British rule, when force has been out of the question, and our censuses show that the gain is progressing steadily. Another chapter of the book tells how Moslem missionaries found their way to China at an early date, and there is now a large Moslem element in the population of the Celestial Empire.

The writer throws some light on the very interesting spread of Islam among the negroes of the districts south of the Sahara. The expansion is now going on, and exhibits Islam in the light of a movement awakening the religious instinct in minds which have previously had no idea of a supreme moral power presiding over the world. Nearly all the tribes between Abyssinia and Senegambia are now Moslems. A further chapter deals with the spread of Islam in the Malay Archipelago. Here some tribes which had been Christians for generations have recently become Moslems, one cause of the change being that Moslems treat all their co-religionists as brothers, while Europeans treat all men of colour as inferior creatures, whatever their religion may be.

Altogether, Mr. Arnold has collected a vast amount of information from the history of many countries during twelve centuries, and condensed it into a book of moderate compass, with the matter well arranged and presented in simple language and in a readable and attractive form. He writes with sympathy for his subject, but with thorough impartiality. He does not seek to controvert or palliate the crimes which have been committed in the spread of Islam; but he shows that, apart from them, Islam contains a real religious faith capable of satisfying the yearnings of human nature, directing its adherents in the paths of righteousness, and filling them with the desire to bring that faith home to the hearts of others.

A. D. TYSEN.

## LAMENNAIS.\*

THE title quoted at the foot of this column is calculated to raise great hopes. There is no work in English treating at all fully of Lamennais, and one opens a new book about him with readiness to welcome gratefully any vivid and accurate presentment which will make the man and his work better known in this country. But the author who undertakes this task must have a rare insight and sympathy, as the briefest outline of Lamennais's career suffices to show.

\* 'The Abbé de Lamennais and the Liberal Catholic Movement in France.' By the Hon W. Gibson. Longmans. 12s.

Félicité Robert de Lamennais was born at St. Malo in 1782 and died in Paris in 1854. Thus his life covered the most stirring period of French history—the period of the three revolutions which made modern France and even Europe. This period his immense force helped to make stirring, for he was a child of the old order, and became a prophet of the new. He came of a Roman Catholic family, which, at the request of fellow-citizens, had been ennobled six years before by Louis XVI. for patriotism and beneficence. The boy grew up with a small and sickly body, ill-matched with his intense intellectual and emotional vigour. His early education was unsystematic, but he had access to a good library, and read voraciously. As a youth he was troubled with doubts, and, though working with his brother Jean, who had become a priest, it was with difficulty that he persuaded himself to adopt the same calling. In fact, he was thirty-three before he took the final step. However, before this time he had joined with his brother in demanding for the Church more freedom from State control. The Church, they held, was a spiritual power, and should be beyond the reach of manipulation by the State. The first of Félicité's books which touched on this subject was seized by the police (1808), and when Napoleon returned from Elba the young author fled to England to escape vengeance for his renewed attacks. In 1816 he was in Paris writing the first volume of the 'Essai sur l'Indifférence en matière de Religion.' In four volumes (1818–1824), this work made an elaborate assault upon the principle of private judgment, and an eloquent appeal for acceptance of the Church's authority. Private judgment, said the author in effect, tends to scepticism, indifference, disintegration; certainty and faith must have a social basis, they are the expression of the common reason of mankind, of which the Church is the acknowledged mouthpiece; and the Church speaks, or should speak, normally through its spiritual head, the Pope. Here was a new mixture of democratic faith and high ecclesiasticism—principles which were destined to struggle together, both in Lamennais's mind and in the Catholic Church—with what different results! The Church learned in time to assimilate Lamennais's Ultramontanism, and embodied it in the decrees of the Vatican Council; but Lamennais himself—we shall see how the struggle issued in his case. His book excited great enthusiasm among many, especially the younger clergy, but it also raised against him all the forces of Gallicanism, for the king and bishops feared a retrenchment of their power. Full of enthusiasm for what he regarded as the cause of the people as well as the cause of religion, he went to Rome and was cordially received by Pope Leo XII. Returning to France with increased prestige, he gathered round him a few friends, who became devoted to his person and ideas. The revolution of 1830 was anticipated and welcomed by the new party. And, to make the best use of the opportunities it brought, they started a newspaper, *L'Avenir*, with 'God and Liberty' as motto, which soon acquired great influence. Events, however, presently proved that the new regime under Louis Philippe was as much afraid of liberty as its predecessors. Government prosecutions were instituted against *L'Avenir*, bishops forbade it in their dioceses, and Lamennais once more determined to make a personal appeal to the Pope (Gregory XVI.). It was in 1832

\* 'The Preaching of Islam.' By T. W. Arnold, B.A., Professor of Philosophy, Mohammedan College, Aligarh, India. 8vo, 388 pp. Westminster: Archibald Constable and Co.



that he reached Rome with his two principal disciples, Lacordaire and Montalembert. This visit was the turning point in his career. The Pope dallied with him for months, at last consented to see him (provided silence were kept upon the subject of his visit), delayed him until his patience was exhausted, and then sent after him a condemnation of his teachings. Lamennais's loyal heart was still capable of submission, but his faith had been shaken to its foundation. The Pope's approval of the doings of Russia and Austria in Poland gave him another shock. In 1834 appeared 'Paroles d'un Croyant,' a chant as of a Hebrew prophet, pouring out scathing rebukes of wrong-doing and visions of an ideal society. Fresh condemnations came from Rome, and from this time forth he ceased to be a Churchman.

Religious, however, he always was to the end of his days, God and liberty still the objects of his now free devotion. Deserted by most of his old friends, he worked on in poverty and ill-health. In 1840 he spent a year in prison for a pamphlet, 'Le Pays et le Gouvernement'—a time of suffering, of which he tells in 'Une voix de Prison.' In 1848 he threw his whole heart and strength into the much-needed task of guiding the revolution. He was elected to the Constituent Assembly, but saw the wreck of his hopes in the *coup d'état*. During these later years his literary activity was constant, and he even produced an elaborate 'Esquisse d'une Philosophie' in four volumes. How far he had travelled from the traditions in which he had been educated he proved at his death, when he refused to see a priest, and desired to be buried in silence and in the manner of the poor.

Now, such a man as this—one of the most heroic and gifted of the century, one whose life was so chequered, and who has left ample materials for the story of it—needs a biographer of exceptional power. Has he found one in the author of the present book? Unhappily, no. Mr. Gibson appears anxious to write with justice and sympathy, but he is a Roman Catholic; and though he would fain shirk what is the manifest business of the writer of such a book, namely, criticism, he cannot evade this duty altogether. Hence, when he comes to the 'Esquisse,' which represents the latest phase of Lamennais's non-Catholic thought, he finds 'painful evidences of profound degeneration,' the seeker for the truth had cut himself off from 'the only possible criterion,' and 'in ceasing to be a Catholic, Lamennais had destroyed the only foundation on which such a construction as that which he had proposed to himself could be based.' Doubtless there is much to criticise in Lamennais's philosophy, and no one says so more frankly than Rénan, who understood him so well; but the present critic has only such superficial and futile assertions as the above to offer. Nor do we feel confidence in his literary judgments, when we find some moving passages from the 'Paroles d'un Croyant' followed by this sentence: 'Thus, lazily (!) turning over the pages of such a work, we are drawn to it mainly by historic and artistic sympathy.' Even the biographical part of the book is done lazily, it is wanting in order and graphic detail—not to mention the scarcity of dates. And, as a last example, significant of much more than the author's capacity for turgid rhetoric, a most pathetic passage is quoted from a letter written by Lamennais in 1847, and describing ill-health and sleeplessness, but ending with this brave sentence, 'The old

horse must trot, trot, till he falls by the roadside'; and the biographer's comment is: 'What was the cause of this terrible infliction of a ruthless destiny? Was it the result of a diseased imagination, of the tyranny of an idea? Must its victim be looked upon as a fugitive from the insatiable hunger of a maddened conscience?'

It may be added that this book of 346 pages, devoted entirely to Lamennais, gives one a less complete and vivid view of the man and his work than the essay of 46 pages in Dowden's 'Studies in Literature,' though the latter hardly touches the later writings of Lamennais.

H. RAWLINGS.

#### SHORT NOTICE.

*The Admiring Guest and Other Sermons*, by the Rev. S. A. Tipple, of Norwood, published by Elliot Stock, is one of those volumes of sermons, all too rare, of simple, thoughtful grace and power. Mr. Tipple is not a busy, bustling preacher, after the type of Mr. Hugh Price Hughes; he certainly makes no loud professions of orthodoxy; and we believe he does not succeed in drawing the crowd to his chapel. And yet, in spite of these supposed drawbacks, his sermons are of the kind that influence and help, and we welcome this little volume and commend it to all who desire to read discourses which are intellectually broad and spiritually deep and tender. 'What the world wants for its benediction,' says Mr. Tipple in his first sermon, 'is not the men who reject an ideal because it is so high, but the men who, because it is so high, determine to make it their aim, and would rather aim thereat till they die, and miss with tears of disappointment, than aim at aught lower and hit the mark.' Again, in his sermon on 'Jesus and the Three Births,' he says: 'The one important thing, the one essential for ensuring that the realisation of your best possibilities shall be reached, is simply to let the better thought—the higher feeling—have its way with you unhindered whenever it rises and presses—is simply to give yourself up to it, and suffer it to rule. Whatever we may think or say, however we may complain of weakness, we are not denied power; power from above visits us now and again, and the only need is that we permit the visiting power to overcome our weakness.' Mr. Tipple does not hesitate to speak of Jesus 'growing, even as we grow if rightly tempered under the experiences and tuition of life, becoming more just in judgment, more liberal in thought, more superior to prejudice, expanding into larger tolerance and wider love.' His conception of Christianity, and of discipleship, is larger and broader than that held by some Unitarians. For example, he says the Christ is born in us 'when one dares danger or loss to be true'; 'when we rise out of the poor, mean, narrow self-life into the larger life of love.' The sermons on 'Beauty Lost and Found,' 'Mercy,' and others we might name, are excellent specimens of modern sermons—fresh, quickening, uplifting utterances.

#### PUBLICATIONS RECEIVED.

*Juvenile Offenders.* By W. D. Morrison. 6s. (Fisher Unwin).

*History of Armenia.* By N. Ter. Gregor. 3s. (John Heywood).

*Happy Home, The Monist, Historical Review, English Illustrated, Woman at Home.*

#### THE BOYHOOD OF JESUS.

WHEN we say that we have few authentic particulars, if any at all, of the childhood of Jesus, we do not admit that this throws doubt on his place in history, or detracts from the value of his life. It is only what is true also of some other teachers and reformers, and the world's great ones of all sorts. Jesus was about thirty years of age when he began his ministry, and it seems strange to some that those thirty years should be almost a blank to us; but if we open a book about John Wycliffe, we read 'Wycliffe was a man of forty years of age when he first began to be known.' There is 'a Wycliffe pedigree, which seems to be compiled from the records, partly by the aid of conjecture.' 'The year of John Wycliffe's birth is nowhere recorded.' 'No difficulty need be made respecting his early education'—because we know how other lads used to get their school learning in those days; and 'there is no reasonable doubt that about the usual age the young scholar proceeded to the renowned University of Oxford.'

In the case of Jesus, as in the case of Wycliffe, we can infer a good deal on the principle that 'the child is father to the man,' and we know of what quality the man was afterwards. Among the things that were told about his childhood, the most likely is that of his being taken to Jerusalem at the age of twelve years and asking some questions of the Rabbis. In all probability, he had been to school already, in Nazareth, and there given proof that he was growing in wisdom as in stature. The apocryphal gospels tell strange things of what occurred at this time; for example, when the boy was taken to school, the master began imperiously to teach him, saying, 'Say Alpha.' But Jesus said to him, 'Do thou first tell me what Beta is, and I will tell thee what Alpha is.' The master being angry, smote Jesus, and soon after he smote him he died. Somewhat later, being taken to another school, 'Jesus took the book from the hand of the tutor teaching the law and began to read aloud—not, indeed, what was written in the book, but he spoke by the Spirit of the Living God . . . and in such power did he teach the people the great things of the Living God that the very master even fell upon the ground and adored him.' When we know that such trashy inventions as these were in circulation, we may be thankful to the Evangelists for exercising such discrimination as they could, and giving us more sober accounts. When the boy was twelve years old, says Luke, his parents, who were accustomed to go to Jerusalem every year, to the Passover Festival, took him with them; and there, in the Temple, he listened to the teachers of the Law. We must remember that down at Nazareth the synagogue was open every day; and twice a week there were not only prayer and reading of the Law, but exposition of the sacred books. To these services children were admitted at the age of five or six; and Jesus would be likely to go. Then, the age of thirteen was the dividing line between childhood and youth: we may almost say between youth and manhood, for it was the age of legal maturity, and the lad then entered seriously upon the study of the Law. Jesus was now twelve years of age, and by his forward intelligence was already fitted for the study.

The temple in Jerusalem was a large synagogue, as a cathedral is a large church;



and in one part of it, daily, might be found the teachers of the Law and expounders of the will of the Most High. It was customary for the scholars to sit on the ground in a threefold ring—as we may see them to-day in Grand Cairo—and the method of teaching permitted the scholars to ask questions as well as to answer questions. (St. Paul in this way sat at the feet of Gamaliel. Josephus in this way astonished the high priests and chief men of the city, when he was but fourteen years of age). The boy Jesus joins the circle, and, though he is but twelve, causes astonishment by his understanding and his answers. It is just what we might expect of one who is destined to become a great teacher; and there is nothing incredible in Luke's account. According to the apocryphal writings the teachers and elders sat speechless with amazement while the boy solved the cardinal questions of the Law and the symbolic discourses of the prophets. Mary was blessed because those hoary greybeards had never seen nor heard such splendour, virtue, and wisdom. But Luke's account is more sober, proportionate and reasonable. The boy Jesus 'asked questions' as well as 'answered' questions; and the teachers were 'amazed at his understanding and his answers.'

#### PROFESSOR BRUCE'S GIFFORD LECTURES.

##### 'THE PROVIDENTIAL ORDER.'

THE Rev. Professor Bruce, of Glasgow Free Church College, began at Glasgow on Sunday, the 10th inst., his first course of Gifford Lectures, and, judging from the introductory lecture, the series promises to be a brilliant one. His theme is 'The Providential Order of the Universe.' The foundation required that the lectures should be treated in a scientific manner, which meant that what was said of God should rest on observation of the world, on the nature of man, on human history, and should consist of such statements as might be verifiable by such observation. If it meant that one must prove the being of God as he proved a proposition in Euclid, it would be a prescription of the impossible. The thing could not be done, and if it could, it would not be worth doing. A faith in God that could be forced on a man by absolutely demonstrative reasoning would not be of much value to anybody. Scientific investigation excluded nothing which belonged to the religious history of humanity; therefore, not the Hebrew and Christian sacred literatures which occupied a prominent place in that history. It excluded the use of these literatures as authorities, but not as witnesses.

Without attempting a formal definition of his theme, the kind of thoughts he had in his mind were such as these—That God cared for man individually and collectively; that His nature is such, and that He sustains such a relation to man as makes that care natural and credible; that His care covers all human interests, but especially the higher ethical interests—righteousness, goodness in the individual and in society; that He is a Moral Governor, and a benignant Father, a Power making for righteousness and overcoming evil with good; that He ruleth over all things with a view to a kingdom of the good. The great matter was, not that God is, but what God is. Providence being his theme, the question arose, Does the conception of God implied in Providence possess

any probability? or, mores pecifically, what means are available for showing its probability? If any such there be, they would be found in man's position, nature, and history. Through man to God must be the line of proof, and this was the main line of proof for Theism in general in our time. The time-honoured arguments, the ontological, the cosmological and the teleological, had had great vogue in the past, but of late years they had been falling into desuetude. Modern science, inspired by the idea of evolution, had altered the way of looking at things. What before was viewed as intentional adaptation, say, of an organ like the eye or ear, to its environment, was now regarded as an undesignated fitness produced by the reaction of environment on organ. What the teleologist called a final cause was in reality an effect. The result of this revolution of thought brought about by Darwinism had been a great abatement in the confidence with which the teleological argument was regarded, even in theological circles. Yet the naturalistic evolutionist might not have been quite so successful in banishing teleology from the universe as he imagined. Comparing the 'Candid Examination of Theism' of Romanes with his later 'Thoughts on Religion,' he said it turned out that if the later views of Romanes were right, teleology and mechanism were not by any necessity mutually exclusive. Mechanics might be merely God's instrument for working out His ends. Mechanical evolution might invalidate teleological arguments based on particular instances of adaptation; but when one took a large view of the question of purpose in the universe and asked, not how we are to explain the adaptation of ear to sound waves, but what account is to be given of the fact that the age-long process of universal evolution terminates in man, the verdict could not even amount to a 'not proven.' Here, at least, purpose came in, and if here on the grand scale, why not elsewhere and everywhere on the small—mechanics, persistent force everywhere, and teleology at the same time? He took his stand on this larger field where the severest scientific judgment could not well resist a verdict of proven. To justify the idea of divine providential purpose he planted his foot in the first instance on man's place in the universe. He would also try to define man's position, not merely in terms of what might be deemed antiquated Biblical representations, but in accordance with the ascertained results, or even the precarious hypothesis of recent evolutionary science. In some respects the view that man was wholly the child of evolution was to be preferred even in a theistic sense. He would also consider the theistic inferences from man's place of sovereignty; for example, that the Being who is the first and only cause, in the language of Lord Gifford, had man in view from the beginning, intended the evolutionary process to arrive at him, and guided it all along so that it should arrive there.

As there were causes of doubt, hindrances to faith, and pre-occupying thoughts which made the idea of a providential world-dim hard to accept, he would give some consideration to views of God incompatible with such an aim, facts of human life pessimistically interpreted, which seem to give the lie to the hypothesis of a divine care for man, and cynical estimates of human nature rendering belief in man being an end for God impossible. A profitable subject of inquiry, also, would be to ascertain any methods which God in His providence employs for the accomplishment of His ends.

## THE QUIET HOUR.

### THE REVELATION IN JESUS.

WHAT Shakespeare to the poets far and wide

Has been and is and must perforce remain—

For poesy true a strong immortal gain,—  
So Jesus doth the realm of mind divide.

He shows religion robbed of spite and pride,  
All sweet and simple as the sun and rain,  
Or flowers growing in the verdant plain,—  
A thing like light, wherein no shadows hide!

From him we learn self-sacrifice and love,  
We see them folded fast in human shape;  
In him we see the serpent and the dove,  
And so forget the wolf and chattering ape;  
And we are touched to seek the life above,  
And from our burdened life we find escape!

WILLIAM BRUNTON.

### QUIET HEROISM.

Do you remember the soldiers of the Birkenhead? It is not so difficult to die in the excitement of battle, not so difficult to die when one has been battered for days in a storm, and nature is wearied even to death. But these men, when the ship struck in calm water, stood on deck on parade, and while women and children and passengers went away, spoke no word, made not one movement of disturbance, but to the last, in quiet order, sank in still water without a hope. That is great to hear of; God grant we may have strength to do the same, if the call is made, for not only on the sea are such sacrifices made. In other and hidden spheres of life we are sometimes asked to stand as on parade, and die quietly for others. Duty may demand of us to give up all our youth, or our hopes, or the career we looked forward to, for the sake of cheering the lingering days of one to whom we are bound; we do it, but our heart breaks in the endeavour. That is to stand on parade, and die in calm water. God may ask of us, at the very height of our happiness and reputation, to retire from our work, since it can no longer be truthfully done; we do it, but we know life will be sombre to the close, and though we may bear the ill-fortune bravely, yet we never recover it. That is to stand on parade, and die in calm water.

STOPFORD A. BROOKE.

### PRAYER.

HEAVENLY FATHER, we thank Thee for all the wise and gifted servants of Thine, who have taught us to know the truth and to love it, and through whom the beauty and order of Thy working have been made manifest unto us. May we so meekly and faithfully learn of them that we may grow in wisdom, and have the increase of spiritual gifts. Remove the veil from our eyes that hides the glory of divine things from us, and subdue and rule our thoughts and desires, bringing them all at last into perfect harmony with Thy holy will. When our hearts are heavy by reason of evil within and without, when the shadow of unintelligible things falls upon us, still may some light of grace and benediction reach us from Thy boundless stores, and help us to be true. And when the heart is glad, because it trusts in Thee and has tasted Thy mercy, may we with joyous service carry on the work of our Master, and speak his message and live in his spirit, until we follow whither he has gone and are in peace for evermore.—AMEN.



# The Inquirer.

Religious, Political, and Literary Newspaper and  
Record of Reverent Free Thought.

ESTABLISHED 1842.

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LONDON, JANUARY 23, 1897.

## BOSTON COUNSELS.

THE Rev. JOHN CUCKSON, who succeeded Dr. BROOKE HERFORD as minister of the West Arlington Church, Boston, and who is well known to English friends as an English minister, recently read a Paper before the Boston Unitarian Club, in which is to be found a good deal that is suggestive to Unitarians in this country. Mr. CUCKSON opened by some clear-cut definitions of the Congregational polity, especially as espoused by our churches. He acknowledged the high claims of that polity, but faithfully indicated its weaknesses. Foremost among these is the isolation, cherished or suffered, which keeps the strong churches out of touch with the weak, and thus leads often, not only to financial troubles, but to a general poverty of church-life. We have seen so much of this on this side of the Atlantic that, during the past ten or twenty years, very earnest efforts have been made to remedy the evil. The great Triennial Conference, whose approaching meeting at Sheffield will lend special importance to our year's record, was set on foot in 1882, and has done much to draw the congregations into a deeper sense of a common life and interest. Dr. MARTINEAU's scheme for more closely organising the churches has led at least to the creation or revivifying of district unions and societies; and the policy of the British and Foreign Unitarian Association has steadily set in the direction of furnishing means to enable these unions to engage their own district missionary agents, and thus to gain in strength by the means of definite and specialized effort for the cause. There remains, however, here, as in America, notwithstanding what has been accom-

plished in the direction of closer unity, a great deal of looseness and aloofness. Mr. CUCKSON points to cases, to be easily paralleled in our own experience, in which, by keeping to themselves and being left to themselves, the congregations have suffered much loss. Disputes have arisen, and in the absence of authoritative interference from without, such as our system forbids, they have gone from bad to worse, till the disputants have between them wrecked the church completely. Now it is clear that the risk, at any rate, of this evil seems inseparable from the congregational system, under which no external power can intervene by authority to set matters right. But the risk can be minimized, and a really better way than that of brute authority is available. Mr. CUCKSON, touched with the spirit of the hour, aptly suggests that the principle of arbitration should be recognised by the independent congregations just as by governments. We think the suggestion a very wise one. It might, perhaps, be best not to consider any one of our committees the invariable or even the usual court of reference, lest what began with courtesy should be hardened into an ecclesiastical sovereignty. But would it not be for the common good, if it were uniformly agreed in the churches, that in case of internal trouble, such as did not readily solve itself, the friendly aid of some one of the approved committees should be sought by way of arbitration among the disputants? Probably the number of such references would be few, and the fewer the better; but the wider the open recognition of the principle as one to be followed, if need were, the more the bond between our congregations, now but too slight, would be strengthened.

Mr. CUCKSON deals in a thoughtful and earnest spirit with the delicate but most important question of a common understanding as to our essential idea as a religious community. Our readers are aware that it took many years for our American brethren to arrive at such a statement of the common understanding as could be accepted with anything like unanimity. At last, after some excitement and much tension of feeling, a declaration was adopted two years ago last autumn at the National Conference at Saratoga, which received the absolutely unanimous consent of the body of delegates. Our readers will remember Professor CARPENTER's description of the scene on that occasion, when it is hardly hyperbolic to say 'the fountains of the great deep were broken up,' and strong men could but with difficulty sing the doxology by reason of the upwelling emotions of gratitude to God and the new access of widest brotherly sympathy that choked their utterance. Some of us on this side knew little at the time of the burden that that memorable resolution lifted away from the hearts of our American brethren. We know it now. Our efforts to come closer together have inevitably raised serious problems. In one respect we may regard the pressure of our present difficulties as a testimony to the life that is stirring within the churches. If we

did not care, we could have peace enough—peace of a kind. But we do care, and we care with all our hearts; hence the intensity of feeling that has been and remains so painful to the best and truest friends of the cause. May we not take the Saratoga precedent as a good omen? We do not now enter upon the question of propositions for our Conference. There is yet time to ponder the subject in quiet; but we are not without hope that from one or other of our trusted and honoured leaders the word will come at length which will wake a responsive assent in the hearts of all, and send us forward after this trying experience with a clearer understanding of the great gospel we have to proclaim, with stronger faith and warmer enthusiasm for it, and without any lingering suspicions of each other's zeal or motives.

We have no space now to comment on Mr. CUCKSON's interesting statements respecting the Unitarian colleges and schools in the States. It is especially noteworthy to friends of the denominational Press in this country to observe that, according to Mr. CUCKSON, the *Christian Register*, which has been chiefly maintained for years through one man's enthusiasm and enterprise, is facing a new departure brought about by the removal of Mr. S. J. BARROWS, the genial and accomplished editor, to Washington in order to discharge his duties as member of Congress. Mr. CUCKSON says a fund of some £5000 is to be raised to carry on and develop this journal. Our readers may remember that it enjoys a large subsidy from the American Unitarian Association. Everyone who knows the *Register* will join in the hearty wish that the high and generous aims of its promoters will be realised. The Rev. T. R. SLICER, who followed Mr. CUCKSON's Paper with some additional remarks on the subjects raised, had a strong—but not too strong—word to say about the people who make no effort to supply themselves or their families with such mental food as the *Register* supplies. We hope it is not unbecoming to ask friends in this country to be mindful of these things, and to apply the moral without delay. With one other word from Mr. SLICER we must close. It is especially appropriate at the time that our Colleges are prominently before the public mind. He said:—

The speaker of the evening says that the Unitarian churches have reached a crisis. So they have, because they are a part of the common crisis of our civilisation. Men do not want the kind of preaching that they had before; and, what is more, they will not have it. The relation will be severed between the hearer and the preacher unless the preacher is alive to the fact that he preaches to wholly new conditions, which have come into being within twenty-five years. The Unitarian churches have got to make up their minds that the time has come when the 'pulpit essay' is of no use whatever. You can get it better in the reviews; you can find it in a thousand forms much better presented. The whole situation is changed; there is no question which is not becoming a sociological question, and every sociological question is, at its root, a moral question. The whole business of the minister and his church is to make the place where that church is set cleaner, wholesomer, better, sweeter, stronger in all good things.



'Exit the Essay' has been the prompter's direction for a long time, but we fear it still lingers 'superfluous on 'the stage.' Mr. WILLIAM RATHBONE gave it another push towards the door last week at Manchester. It is time it departed. It has done good service, undoubtedly, at times; and its friends (if any survive) might plead that some of those whose names are most honoured as spiritual regenerators amongst us have been quiet, scholarly, meditative teachers, unaccustomed to the methods of popular address. We are prepared to bid the 'Essay' farewell, but there is a Scylla opposite to every Charybdis, and there is one thing worse than the 'Essay.' It is the ill-considered fluency of a mind essentially flippant, forgetful alike of the pathetic hunger of men's souls and of the deep responsibilities of the man who sets forth to teach men the verities of God. Be the pulpit method this or that, the disciple of CHRIST will not cease to remember in the midst of his great duties that no miracle of healing can be done by the spiritually weak, and that 'this kind goeth not out save 'by prayer and fasting.'

#### CANDOUR AND GOOD SENSE.

If the Rev. HUGH PRICE HUGHES were really an enemy, we might say of him *fas est et ab hoste doceri*, for he teaches us two important things in the *Methodist Times* of last week. We do not know what to offer in return but the article upon another page, in which one of the New Testament Revisers gently informs him upon the subject of New Testament Greek. Of the two lessons which he gives us, one is of a sobering kind to all thoughtful Nonconformists. He opens with an admission which, so far as we know, a very large section of Nonconformity might make. He says:—

The general condition of our own Church, and of some other English Churches, in the present day, is very unusual. In certain sanctuaries and in certain localities we are enjoying almost unprecedented prosperity. But in other churches and in other localities the state of things is so unsatisfactory that, in the general issue, it cancels the increase and progress of the flourishing churches. The net result is that we are apparently stationary.

Now, that is candid of Mr. HUGHES, and it would be unfair of us to draw attention to the admission of the failures, if we omitted mention of the successes of Methodism. Mr. HUGHES very properly reminds his readers that some modern efforts among them are really far more successful numerically than those which in the last century filled the hearts of the Wesleyan pioneers with joy. We believe similar things might be said by the Baptists and the Congregationalists; and each body would have a perfect right to take comfort from instances of the kind. Each undoubtedly needs comfort. We have sufficient knowledge of the internal affairs of these churches to enable us to say that all are troubled about their failures, which the most prudent discuss in private rather than publicly. At times, however, through their Press or at

public conferences, some 'good-natured 'friend' rubs in the unwelcome truths without any judicious mixture such as the more welcome facts would supply. Mr. HUGHES says:—

This is a time of simultaneous progress and declension. Hence the strange babble of contradictory voices. Some are bright-hearted and sanguine, and others spend their time in loud lamentation and in writing jeremiads to prove that Methodism is going to the dogs under the influence of worldly and unspiritual leaders. Everything depends upon the side of the shield you are contemplating. The men who witness constant conversions are optimists. Those who do not are pessimists.

All of which might be said of other people besides Methodists; and it goes to prove how very like all religious communities are, after all; how much human nature exists about us; and how similar the problems are by which we are faced. The existence of the State Church is a standing obstacle to the progress of all Nonconformists, especially in the smaller towns and villages; the sceptical tendencies of thought, the desire for riches and display, the fascinations of pleasure, the struggle for bread, are influences obstructive to all religious movements. Needless to say, Unitarians have all these things to contend with, and others as well of a kind peculiar to themselves. Upon these peculiar difficulties we say nothing; it is more to the point just now to turn to the second of the two lessons for which we are debtors to Mr. HUGHES. He says in conclusion:—

One of the great questions of the hour is how we can put a little more sweetness and light—especially sweetness—into the hearts of our well-meaning pessimists. We ourselves can find no reason, either in Scripture or in reason or in history, why the blissful prosperity enjoyed by some of our churches should not be enjoyed by all. Let those of our brethren who are most depressed 'put a cheerful courage on.' Above all, let them not listen to prophets who suffer from chronic bad temper. Let us cultivate genial and charitable thoughts, and we shall discover that there is far more to encourage than to discourage; and that, if we only put our hearts pleasantly into our work, we shall soon, by God's grace, enter upon a period of unprecedented prosperity.

We heartily commend these words of wisdom to our 'well-meaning pessimists.' A deep faith, a large hopefulness, a tender love—these three are the things that remain; and the greatest of these is love. We have so often had to point out differences between ourselves and the Methodist leader that it is pleasant to feel thankful to him for his lessons of candour and good sense.

MANCHESTER COLLEGE, OXFORD. — Supplementing our necessarily condensed report of the annual meeting last week, it should be stated that, among the appointments for the ensuing year, D. Ainsworth, Esq., was unanimously elected president for the ensuing year; while the Rev. James Martineau, D.D., and James Heywood, Esq., F.R.S., were re-elected vice-presidents. Ten committee meetings had been held during the year, at which the average attendance had been fifteen. C. W. Jones, Esq., was re-elected treasurer; Rev. H. E. Dowson and A. H. Worthington secretaries; and Messrs. A. E. Steinthal and G. H. Leigh were appointed auditors.

#### THE REV. STOPFORD BROOKE AT KENSINGTON.

#### THE ESSENTIALS OF CHRISTIANITY RE-AFFIRMED.

THERE are reasons for wishing that we could minimise the personal factor in the offices of religion, and they are strengthened by the fact that our churches have so little experience of the crowd as to be generally unable to cope with it when it does come. However, this were to counsel an inhuman perfection; and the reception of Mr. Stopford Brooke at Essex Church, Notting-hill-gate, on Sunday morning last, was one of the all-too-rare demonstrations of generous appreciation in the memory of which much inconvenience and some incongruity may easily be forgotten. Snow, cold, and the difficulties of transit in London notwithstanding, the church was so full before eleven o'clock that the aisles had to be filled with benches and chairs; and even then some visitors were turned away. Of course, a very large number of former worshippers at Bloomsbury Chapel were present. When Mr. Brooke and Mr. Freeston entered the church the congregation spontaneously rose to their feet in token of welcome. Mr. Freeston took the services and lessons. Mr. Brooke looked remarkably well, and spoke with all his old charm and vigour.

The sermon, a text for which was found in the words, 'Master, to whom shall we go? Thou hast the words of eternal life,' was a re-affirmation of the fundamentals of Christian Faith, as Mr. Brooke has proclaimed them since the memorable time of his exit from Orthodoxy. In his first words he met and answered the unspoken question which must have lain in many minds. No, he had not changed; he had not 'let slip down the wind,' the great conception on which the religion of Christ stands, fixed and immutable amid the troubled waves. What was dear to him then was dear now: what he then believed he still believed to be true. He had found nothing more excellent than the teaching of Jesus Christ, that which amongst all the religions is most simple and beautiful, and which, because it rests on love, is the everlasting gospel of the human race. It is simple especially because it is really quite distinct from those trappings and fetters which tyrannous authority throws over the souls of our fellows. These are intellectual, not spiritual arrangements. They are necessarily of a transient nature, and have nothing to do with the plain spiritual and eternal ideas that Jesus proclaimed. They are not to be found in any single thing that he said; they are a product, not of the seeing spirit, but of the analysing faculty—the transient prose of the poor Philistine, not the noble poetry of the eternal Father. They are of no vital or absolute importance to the world; 'clear your mind of them; and live on a higher plane'!

After this prefatory dismissal of dogma and ecclesiasticism, Mr. Brooke proceeded to re-state what he understood to be the three essential Christian teachings—the Fatherhood of God, the forgiveness of sins, and the immortality of the soul.

The first truth that Jesus taught was that we are not alone in this sorrowful world, but are in closest relationship with its Maker, in whom all sorrows and all pain are contained and made clear. To have a heart of love and to feel that we are infinitely loved constitutes so divine a passion that we are overwhelmed, and all the arguments based upon our pain



and wrong drift away like feeble clouds before the summer wind. We know that through love of love we shall become righteous; and, though we be left often as lonely as a mountain peak, we are not really alone, for the Father is with us. Even at the worst we are children of God: that was the Gospel which Christ proclaimed. If it had been held to all along, we should now be a thousand years in advance of what we are. But the theologians and the doctrine-makers have limited it and made it conditional. On the shoulders of those who would limit the illimitable and condition the unconditional lies the crime of destroying the progress of the world, of injuring the great body of humanity, of degrading Christ, of making men haters of Christ and deniers of God. But dogmatic exclusiveness is becoming less marked, and men are more and more finding a common ground in belief in the unconditional love of the Divine Father.

The second of Christ's declarations, Mr. Brooke went on to show, followed from the first. Love goodness, and you will cease to sin, and your sins will be remembered no more against you. To be sure, you may continue to suffer the consequences of previous sinfulness; but the punishment will only be an impulse to higher good. No misery is greater than the consciousness of having had tendencies towards goodness and wisdom, and of having fallen away into injustice, enviousness, hatred, of having become fond of the basenesses of the flesh, of living in folly or shame, of being tyrannised over by self, and, with it all, of being restless, unsatisfied, self-horrified. Men keep their unhappy hearts to themselves; but that bitter cry of shame and fear rises like a vast cloud of sorrow to heaven from the universal heart of man. Doctrines, philosophies, humanitarianism, religious discussion, do not help that; to be a master critic, to apply science to the stories of miracle, or the historical method to the Bible, do not help that. The real matter lies beyond these transient things. For twenty centuries the spirit of Christ has brought healing to these miseries. Millions of lives testify to this: the miserable have become happy; the restless have reached peace; the malicious have learned to love; the selfish have devoted themselves to others; the useless have become useful, the fearful brave, and the enslaved free. Where the secret lies we cannot quite know, but we shall know hereafter. But under every form of Christianity it is the spirit of Christ that is the permanent thing. The dogmas, the criticisms and discussions, do not count; the healing power, the forgiveness of sins, and the impulse to goodness—these count, these are all. The reason of all is contained in those words of Jesus: 'Her sins, which are great, are forgiven, for she loved much.'

'I believe in God the Father. . . . the forgiveness of sins, the life everlasting.'

Mr. Brooke treated his third article of faith in quite general terms. Goodness and love, he said, are necessarily immortal. If the child is to reach the goodness and love of the Father, he must be as eternal as the Father. If all this trouble has been taken for our preservation and progress, it would be ridiculous and unloving to fling us into annihilation; if we believe that God is our Father, such a conclusion of things is unthinkable. If, on the other hand, the Fatherhood of God implies the redemption of man, there must be another life in which the wretched are relieved; if love be

the master of all, we cannot be left to death. Of course, if there be no God, or if, while existing, He be a tyrant and not a Father, these arguments fall to the ground. Those who disbelieve in immortality are ultimately driven to disbelieve in God, or in God as Love. Without this belief all Christ's teaching would have been as snow upon the waters. These are the three great ideas Christ taught to the individual soul. The first secures the principle of love with all its universal beauty; the second, conduct, with its universal usefulness; the third, life, with its universal joy. All sorts of doctrines and ceremonies have been wrung out of this, but this alone is Christianity—all the rest is ephemeral or unnecessary for life lived in this strange and shadowing transition to which we give the name of Time. These are the most excellent thoughts to which man can anchor the ship of his life; these endure and shine like the eyes of God Himself, and it is our chief glory to live in the light of them.

Perhaps the most original and characteristic part of the sermon followed this fine passage, although it would hardly be as noticeable to Mr. Brooke's old hearers as to one born and bred into the spiritual individualism of Emerson and Martineau. If Christ had only appealed to the individual soul (we resume the preacher's words), a half or more than a half of our deepest interest in his gospel would be lost; more than a half of the soul would be unappealed to, and its expansion would be to that extent hindered. If that were all of religion, it would end in engendering selfishness even in the sphere. The way of Christ was not to make personal religion all. He secured this; but he swept us far, far beyond the merely individual relation with the Father. His whole life taught that we must pass beyond ourselves into union with mankind, and so gain the real meaning of our lives; that we must die for men in love of them, for the truths that secure progress, if we would live; that death for love's sake is life eternal. So the spiritual collectivism of man is secured along with his individuality. If men are children of one Father, they must be woven into a fraternity of love. Of all the doctrines of Christ this has been the most difficult to realize, this has been most disbelieved, and some of those who have disbelieved it most have proclaimed the gospel of Jesus as their special possession. Till this comes to be the most practical of our thoughts, till it is the absolute rule, till any doctrine that contradicts it is regarded as a lie to believe, and a villainy to practice, Christ is not believed in or known, and the progress of the world is delayed. Towards this brotherhood in God we are blindly progressing. This idea underlies the whole of society, all association, all noble equality, and all progress in the right. Lastly, the children of God, redeemed from evil, understanding these ideas to be as universal and unconditioned as the nature of the universal and unconditioned Being from whom they come, would not be wise if they accepted as the foundation of their life any ideas less splendid, and less deeply rooted. Men have offered us many phantoms of religion of late. Many societies have been formed to bind human creatures together. Materialism, humanitarianism, ethics, science, have sought our suffrages; a bloated optimism and a mud-rooted pessimism, a religion of humanity and a religion of theosophy, a religion of the supernatural and of the natural, pure theism, and even Judaism—all have filled

our ears with their cries. We wish them all a good future so far as they minister to love; but when we are asked for the foundation of our own being, we turn to Jesus with the old words: 'Master, to whom shall we go? Thou hast the words of eternal life.'

#### IN CHRIST.—I.

A RECENT number of the *Methodist Times*—the organ, it is understood, of the Rev. H. Price Hughes—contains an article in part discussing this subject, which deserves a more special notice than it has yet received in these columns. With the editor's permission I will offer a few remarks upon it.

In a highly appreciative notice of Dr. Martineau's little book, 'Faith and Self-Surrender,' the journal referred to, attributing to its author 'a superficial view of the real strength of St. Paul,' proceeds as follows:—This view 'is illustrated by a familiar passage in the Authorised Version which is quoted by Dr. Martineau without any recollection that it is a totally erroneous translation. St. Paul is represented as saying, "I can do all things through Christ that strengtheneth me." St. Paul never said anything of the sort. In the Revised Version . . . he is correctly translated as saying, "I can do all things," not "through Christ," but "in Christ."'

'A totally erroneous translation'! I venture to doubt the correctness of this objection. But first let us notice a point which is not without significance.

The word 'Christ' is most probably to be omitted from the verse as a late interpolation. It is not found in the most important manuscripts, or in the principal editions of the Greek, from Griesbach to Westcott and Hort. The meaning, therefore, is 'in him that strengtheneth me'; and the reference may be, not to Christ, but to God, in accordance with the words of a later verse, 'My God shall supply all your wants' (Philippians iv. 19). But whether Christ or God be the implied reference, the meaning of the *ἐν* (*in*) will be the same.

For the rendering '*in*' the *Methodist Times* appeals to the Revised Version, which certainly has that word. But the Revised Version is not infallible; and in this instance, as in many others, it has overlooked the Hebraistic signification in which the preposition *ἐν* is so often employed by the New Testament writers. This use of the word by them naturally resulted from their birth and education as Jews, and their familiarity with their own Scriptures. Hence, the frequent recurrence in their writings of the word *ἐν* (*in*) with what may be termed the instrumental force of the Hebrew 'Beth.' Examples of this are easily found.

(1) In Matthew iv. 1, we read that Jesus 'was led up of the Spirit into the wilderness.' Here the preposition used is *ἐν*, which would be more properly rendered *by*, i.e., 'by the spirit.' In the parallel place, Luke iv. 1, the same meaning is expressed by *ἐν*—Jesus was led 'in the spirit.' (2) Matthew xxii. 37, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.' The preposition here again is *ἐν*, closely following the Hebrew of Deut. vi. 5, though rendered by the English versions by *with*. (3) Acts iv. 9, 'By what means this man is made whole'—literally, '*in* what means' (or 'in whom'); and so in v. 12, 'wherein we must be saved'—literally, '*in* which we must be saved.' (4) Matthew ix. 34, 'By



the prince of the devils casteth he out devils'—literally, 'in the prince of the devils.'

Such are a few of the many instances in which *in* is employed in what I have termed the instrumental sense: and such examples abundantly justify, or even require, the 'totally erroneous translation,' so-called by the *Methodist Times*.

Our objector goes on to quote (and find fault with!) Dr. Martineau's striking words, 'It was the image and the love of Christ which gave Paul this various power.' This is not enough for the critic, who next, and in the same positive tone, affirms that the image and the love of Christ in the heart and conscience of Paul 'were but the fruit of that living union with Christ which made him a "new creation," and enabled him to say, literally and psychologically, "I live, yet not I, but Christ liveth in me."'

In writing this, it is a pity that the objector does not tell us a little more definitely what, according to his own idea, constituted the *union* with Christ on which he insists. The phrase is essentially figurative, and must be understood simply to stand for some underlying reality. Can this latter be anything higher and better than is conveyed by the words 'The image and the love of Christ' dwelling ever near the heart and conscience of the Apostle? These words surely imply a vital sympathy with the spirit of Christ in its highest manifestations, as well as the earnest desire and effort on the part of a disciple to copy the 'image,' to imitate the example, of the Master.

Has, then, our objector any other more real, practical, persuasive ideal of the union spoken of than is conveyed by the words with which he finds fault? What is intended by those words is well expressed in another sentence of the same essay, which ought not to have been missed by the *Methodist Times*:—"From the thought of this holy and immortal Son of God there passed into his will a transforming energy, which, it was hardly an exaggeration to say, "enabled him to do all things." For against what defiances did he match himself in vain? If the objector had anything better than this to say of the 'union' of which he speaks, he certainly has failed to make it known to his readers. If he has not, it would have been as well to refrain from strictures which seem so widely to miss their mark.

In the use of the word *in*, on which I have commented, the *Methodist Times* is ingenious enough to find a direct suggestion of the ecclesiastical dogma of the Deity of Christ. Of the turn thus given to the verse, it need only be observed that the force of the suggested evidence, even supposing Christ to be referred to, is about as small and insignificant as the particle on which it is founded. Its chief value, I submit, is to illustrate the poverty of the proofs sometimes brought forward in defence of the great evangelical doctrine of which we hear so much in these days, and of which I take the liberty to say that it is not really to be found in the New Testament. G. V. S.

ISLINGTON will have none of Mr. Passmore Edwards or his libraries. He offered £10,000 towards the erection of three libraries if the community would adopt the Library Acts. Alas! One third, or so, of the electors said neither aye nor nay; and the opponents outnumbered the favourers by three thousand. Merrie Islington takes such things as penny rates very seriously.

## OBITUARY.

THE REV. EDWARD MYERS, F.G.S.

WE deeply regret to record the death of the Rev. Edward Myers, F.G.S., of Shrewsbury. In our issue of the 9th inst., we published a communication from a correspondent announcing that in consequence of the very serious illness of Mr. Myers, an arrangement had been made with the Rev. J. C. Street, of Birmingham, to supply the pulpit for three months. It was recognised that Mr. Myers's condition, which had necessitated an operation on the 1st inst., was a perilous one, but not without hope; and he seemed to be making good and steady progress to recovery. So late as Friday, the 15th, a good report cheered his many friends and sympathisers; but on Saturday morning, after a sudden change, the end came peacefully.

The blow is severely felt by the congregation, by all of whom he was honoured and revered as their faithful minister, and beloved as their true and most sympathetic friend; and their heart goes out towards his widow, the companion of his ministry. His loss will be keenly felt. On all sides have been heard expressions of profound sorrow at the loss the town has sustained, his stately form being familiar in the streets, and his memory as a public worker, especially on the School Board, being in all minds. One of the last services he conducted was attended by a crowded congregation, including many townspeople, who thus testified their respect to him as a member of the late Board, and their grievous surprise and regret that by the narrowest margin he had been defeated as a candidate for the new Board. Upon that occasion, Dec. 13th, he gave an eloquent defence of the principles of that just and enlightened educational policy which he had always stood for and defended in the town.

Mr. Myers began his ministry at Walsall in 1851, and after a pastorate of nine years, he removed to Birmingham, and was there for ten years assistant minister to the late George Dawson, at the Church of the Saviour. His next charge was at Wolverhampton, where he remained three years. He settled at High-street, Shrewsbury, in 1873. During the twenty-three years of his work at High-street Church, there have been extensive alterations in the church building, and the interior has been entirely renovated. The material prosperity thus indicated was more than equalled by spiritual fruitfulness of the pastoral services, which his congregation and school received during nearly a quarter of a century. His wise and intelligent counsels have been deeply appreciated by the brethren in the district. We shall all feel that in him we have lost an eloquent preacher, a vigorous thinker, and a man of truly devout mind.

An account of the funeral, which was fixed for Thursday, will be given next week.

MRS. MORTON, SCARBOROUGH.

OUR Scarborough church has sustained a severe loss in the death of this estimable lady, the wife of Mr. H. J. Morton, J.P., who is so well known among Yorkshire Unitarians as a generous giver and an energetic worker. Mr. and Mrs. Morton took up their residence in Scarborough more than twenty years since, just in time to take part in the laying of the foundation stone of the new church. To beautify this building and to promote the success of the cause it represents, has since been the constant object

of both. Mrs. Morton has long been recognised as leader among the lady members of the congregation, and has rendered efficient service in organising bazaars, giving Sunday-school treats and contributing in many ways to brighten the social life of the Church; but, above all, she will be gratefully remembered for the hospitality which she was ever ready to extend to all who had occasion to visit Scarborough in the discharge of duties connected with the Church. Up to the time of her death, she was President of the Ladies' Sewing Society; and until completely incapacitated by accumulated infirmities, one of the most regular attendants at religious services. Although her health has long been failing, she was generally present at least once on each Sunday, even when the weather was such as would have seemed to many stronger persons sufficiently bad to justify them in staying at home. The latter part of her life has been marked by much suffering, borne with remarkable patience and even cheerfulness.

JANE CHARITY LAWFORD.

ON Friday, the 8th inst., there passed behind the veil Jane Charity, wife for more than fifty years of John Lindsay Lawford, and only daughter by his first wife of George Armstrong, once incumbent of Bangor, Co. Down, and later minister of Lewin's Mead Meeting, Bristol.

Mrs. Lawford's personality leaves on the hearts of those who loved her an impression so beautiful and so unique that one would fain, if one could, fix it in words which her friends may keep, as we keep the photograph or miniature of one who has been dear to us, and which may convey even to strangers a high ideal.

Without a touch of the Puritan, she unconsciously diffused a wonderfully purifying influence on all who came in contact with her. There was a combination of loftiness and simplicity in her which is always rare, and withal a quickness of sympathy, a warmth of feeling, a vividness of mind and tenderness of heart, that set her apart among mothers in Israel. And she was a very Irish mother. Sixty years of English life still left the flavour of her native tongue, and still more, the Irish turn and flash of her wit. Yet she was much more than a warm-hearted, witty Irishwoman. Her gracious and richly-cultivated mind fitted her for the companionship of the most gifted; and while through most of her long married life, with its manifold sorrow, she lived under unceasing stress and strain—lightened only by a perfect mutual love between her husband and herself, and the ardent devotion of her children,—every scrap of intellectual intercourse that fell to her she seized with eager delight and adorned, to the delight of others, with her own high thoughts and irresistible wit.

Her naturally joyous spirit was, indeed, under the cumulation of many trials, sometimes clouded by depression, but always rose again to give fresh inspiration and sympathy to those near her; and the memory of her is the memory of her brightest self. Enthusiasm—and even mirthfulness—remained with her to the last; and all comers—children, young folk, servants, tradespeople—were won by her charm and kindled by her spirit.

Her views on all subjects—political, religious, philosophic, social, no matter what—were always large, one might say mas-



culine were not she in every nerve and fibre so utterly a woman. And her strong mental grasp, combining with her sympathy and enthusiasm, gave her a real and vital interest in the affairs and problems of other people, which made her sympathy run into help and counsel of rare force and value. A relative by marriage shall sum up for us the personality of this true-hearted and noble woman :—

'I never really saw very much of her, and yet I feel I knew her well. You seemed to know her at once, her sympathy was so quick and perfect. If I were to try to analyse her charm of manner, I should say it was compounded of high breeding, with entire unconventionality, a warm heart, a ready wit, and a delightful kind of unexpectedness. She was unique. You cannot classify her. But, at the same time, she could not have been anything but an Irish-woman.'

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

### HYMN TUNES.

SIR,—In Mr. John Harrison's lecture on 'Hymn Tunes and Hymn Tune Writers,' of which you gave an interesting report last week, I am surprised by one omission. Though the Rev. Ralph Harrison, minister of Cross-street Chapel, Manchester, is mentioned, nothing is said of the tunes he composed. 'Cambridge' is excellent. But I know of no hymn tune more truly inspiring than 'Warrington.' When 'Warrington' is given out, the congregation feel compelled to join. At Rosslyn Hill Chapel, alas! we never sing it because it is not in our collection. It was published in Webbe's Psalmody, but Webbe so disfigured it with fantastic embroidery as to make the arrangement useless. A much better version of the tune appears in Dr. Martineau's second Hymn Book. I think any minister like Harrison, who also distinguished himself as a composer, deserves an honorable place in his namesake's list.

'Melcombe' is adapted from one of Webbe's short masses.

January 18. WILLIAM THORNELY.

SIR,—In your account of Mr. Harrison's lecture on Psalmody it is said: 'Damon's salter of 1579, first prints the hymn tune in four-part harmony, the melody being assigned to the treble.' Surely this cannot be correct!

In 1579 Daye published 'The Psalms of David, with notes of four parts,' by W. Damon, but I do not think the melody was in the treble. Some years ago I published 'Music in the Western Church, with illustrations of the music of the various periods,' and consulted a number of Psalters in the British Museum. I did not find till a very much later date that it was so arranged. It is an interesting matter, and should be cleared up.

It was not till the spread of the Madrigal had been accentuated with the florid singing of Italian eunuchs, and the time of the Restoration (1660), that the melody began to be given to the treble; it was not in general practice till long after.

W. D. LEONARD.

Rupert-street, Bristol, Jan. 19.

### MR. BALFOUR'S RELIGIOUS PHILOSOPHY.

SIR,—In your issue of December 26, the review of the Religious Literature of 1896 contained the following sentence concerning Mr. Balfour and his 'Foundations of Belief':—

With him there is logically no escape from universal scepticism save in the resort to supernatural authority; and why he does not betake himself to the Pope as the sole medium of truth one fails to understand.

I read this passage with the greatest regret, as one more sign that, in spite of Dr. Martineau's sympathetic critique in the *Nineteenth Century*, many ministers and members of our churches have failed to appreciate a book which should be most valuable to all who have to wrestle with the materialism of the age. Of course, I am not going to attempt a refutation of the above statement in a letter. But I should like to stimulate interest in the book by saying that I have read it carefully twice, that I accept its main argument (for I had long previously adopted it), that I find faith made easier by it, and yet I rely as little as ever upon 'supernatural authority.' Though Mr. Balfour, towards the end of his book, draws conclusions from which I dissent, he himself is careful to distinguish what is fundamental from what is subordinate, and makes no attempt to commit you to the latter. The following passage is but one of many which might be quoted:—'The subject of this essay is the "foundations of belief," and, as I have already indicated, the kind of authority contemplated by theologians is never "fundamental," in the sense in which that word is here used. The deliverances of no organisation, of no individual, of no record, can lie at the roots of belief as reason, whatever they may do as cause. It is always possible to ask whence these claimants to authority derive their credentials, what titles the organisation or the individual possesses to our obedience, whether the records are authentic, and what is their precise import. And the mere fact that such questions may be put, and that they can neither be thrust aside as irrelevant nor be answered without elaborate critical and historical discussion, shows clearly enough that we have no business with them here' ('Foundations of Belief,' p. 334). Yet Mr. Balfour has been abundantly accused of pleading for the theologian's 'authority'! I chanced to read to-day for the first time Professor Seth's article in the *Contemporary Review* for last August, entitled 'Mr. Balfour and his Critics,' in which the genesis of the above misunderstanding, and others, is enquired into. The article had been left uncut by the readers of Dr. Williams's Library, so I may be excused for transcribing the following words from it regarding the book:—' . . . To fail to recognise the vitality of the discussions, the mastery with which the great philosophical debate is handled, is to show a mind which cannot rise above long-encrusted prejudice, or cannot disengage itself from the technical shibboleths of its own philosophical sect' (p. 155). And again, 'We are made to feel that it has not been undertaken for the mere delight of dialectic fence. The book is inspired by a keen human interest that breaks through from time to time in passages of deep feeling or indignant irony' (p. 155). I sincerely hope that many of our people, from young men and women upwards, will read Mr. Balfour after Mr. Armstrong's new book, for which I should like to take this opportunity of expressing my deep gratitude. H. RAWLINGS.

### MANCHESTER AND DISTRICT.

[From our Special Correspondent.]

THE annual Christmas party at our Willert-street Mission was made an occasion of heartily welcoming the Rev. J. W. Bishop upon his settlement there as Domestic Missionary, and also for introducing him to the neighbouring ministers. There was a capital attendance, indicating a considerable amount of life and interest in the Mission. After tea, Mr. E. C. Harding occupied the chair, and referred to the hopes generally entertained that, under Mr. Bishop's ministry, a really good work would be done; and he trusted that the new missionary would soon understand and appreciate the Lancashire character, and feel himself thoroughly at home in his new surroundings. The Domestic Mission had been in existence sixty-three years, and had done splendid work. It had furnished Manchester with honourable citizens and had even augmented the ranks of the professions, including the ministerial. Latterly, unfortunately, both congregation and Sunday-school had dwindled to a very low ebb; but Mr. Bishop's settlement had made everybody think of old times, and the Sunday attendances had already almost reached high-water mark. There is a grand mission to sustain at Willert-street, and a magnificent work is possible. Its object was to confer a blessing upon the neighbourhood; to provide religious services which would strengthen the people for their life-work; to visit the homes of those in trouble and sickness, and in every possible way to brighten their lives and help them to become happy and useful members of society. The Revs. W. Harris, P. M. Higginson, S. H. Street and E. P. Barrow also spoke words of welcome and encouragement, and then, at the request of the chairman, the audience gave their new missionary a real Lancashire welcome, which probably was a revelation to him, a Southerner as he is.

In reply, Mr. Bishop said he was proud and glad to come into contact with the work of this city. Never before had he entered into work where he had met with such cordiality and sympathy, such open hearts and hands willing to assist him. He saw, however, that, in discharging the duties of his office, the difficulties would be great and many unless the people themselves worked shoulder to shoulder with him, and put their heart into the business as he intended to do. He calculated there were 15,000 in that neighbourhood who needed the gospel. Over eighty attended service the previous Sunday; but he hoped that next year at this time the congregation would number 180, and he should not rest satisfied until there were 500 children in the Sunday-school.

After the speech-making the rest of the evening was spent socially; and certainly the year may be said to have opened auspiciously for the Willert-street Mission, and also for the missionary who has just recently settled there.

I cannot be charged with writing over-much about my own church in these columns; but there is a piece of work we have recently inaugurated about which some INQUIRER readers would probably like to hear. We have felt, as many others have, that our scholars should not be allowed to pass through our school without having the opportunity of learning something about the principles and the doctrine for which our Unitarian churches stand. And it



seemed most desirable that this instruction should be given them at an age when they could fairly well appreciate the argument involved. Last autumn, therefore, some of our ladies canvassed the homes of the congregation for boys and girls who had attained a fixed age and who were desirous of joining the minister's catechism class. The Sunday-school was canvassed in like manner. As a result I held a special class during November and December, with about sixty bright and intelligent and interested members. Then, on the first Sunday of this year, at the morning service, the Church gave public expression to its interest in those young people by presenting as many of them as were eligible with copies of the revised version of the Bible. I adapted my discourse to the occasion, and we all felt that it was a good bit of work we were inaugurating; for it is our intention to make it an annual affair, so as to catch all our young people as they pass through the period of adolescence. Of course, there is a certain amount of expense attending an institution of this sort; good copies of the revised Bibles are a little expensive; but our people most cheerfully subscribed the needful sum, and were pleased at being asked for money for such desirable work. I do not say this idea is a new one; probably it is established in some other of our churches; I know it is an old institution in some of the orthodox churches. Anyhow, it has appealed to us as one way of solving the problem of leakage amongst our young men and women.

I am sure there are many readers of THE INQUIRER in all parts of the country who are taking an interest in the grand bazaar which we are having here in Manchester next November, and so I shall, in these letters keep them well posted up in the arrangements that are being made, and in the prospects of success. Already I have referred to the subject so frequently that everybody knows its objects,—namely, primarily, to erect four school-chapels, with free and open trusts, at Chorlton-cum-Hardy, Heaton Moor, Urmston, and Bradford—and the amount aimed at, £10,000—and all the other details thereto. It is a big effort, and success is impossible without enthusiastic combination. However, we, who are most concerned, believe that if we do our very utmost, we shall not only have the sympathy, but also the generous support of friends at a distance; indeed, we have already had gratifying and encouraging proof of it. At the last meeting of the Bazaar Committee, it was announced that thus far over £4500 had been promised in money and goods. Friends residing as far away as Adelaide are sending their contributions. Substantial help has been promised from Ireland; and, besides, in addition to the stalls provided by congregations in this Manchester district, there will be a London Stall, a Provincial Assembly Stall, an Art Gallery, and no doubt other similar offers will follow. The Art Gallery deserves special notice. It is a novelty, and will serve a double purpose. We have already about twenty pictures promised, and many members of the committee have engaged to get more. As a rule, artists do not care to send their productions to a bazaar, where they are hung on the walls behind the stalls, hidden from sight, or where they are placed on the stalls themselves, smothered up by a heap of needlework, sofa cushions, and babies' frocks; consequently, they are neither admired

nor sold. Our scheme, however, is this: to have a well-arranged and well-lighted art gallery, where contributions of pictures, water-colours, etchings, black and white sketches, hand-painted china, art pottery, wood carving, metal work, *et hoc genus omne*, can be well displayed. We want as far as possible to get productions of artists who are themselves Unitarians, or who are of Unitarian family and connection; although, of course, the work of any artist will be gratefully received. It is not specimens on loan for exhibition that we want; we ask for gifts, out and out, which we can sell for the benefit of the bazaar. It is also important to note that, although all pictures, etc., will be offered for sale in the Art Gallery, and not on the stalls, yet, at the request of the donor, the proceeds of the sale of any article sent to the Art Gallery will be credited to any individual stall which he or she may name.

I shall have more to say about other things in my next letter; but let me conclude this by expressing a hope that our co-religionists up and down the land will help us to make this bold and big effort an unprecedented success. A great deal of disparaging talk has been indulged in by some of our Nonconformist neighbours recently as to our decay and expected general break-up: here is a grand opportunity of demonstrating to them that, on the contrary, we are very much alive, and that our achievements and strength are supreme whenever we wholeheartedly combine our forces, and co-operate in a common cause.

FIDELIS.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Tuesday Morning.]

**Bessels Green.**—A short service, succeeded by a social hour, was held in the Old Meeting House, on Sunday evening last. A short address was delivered by Rev. R. C. Dendy. Vocal and instrumental music was given by the Misses Knight, Mr. Newington, and Mr. Brething. Two pieces were read by Mr. Dendy. Though the weather was unfavourable, the attendance was good. Mr. Banderet presided at the harmonium.

**Buxton.**—The annual soirée of the Hartington-road Church was held on Tuesday night, last week, in the Oddfellows' Hall, Market-street. A large number of persons sat down to tea. The Rev. R. Cowley Smith afterwards gave a short address. He was now commencing the thirteenth year of labour in connection with Hartington-road Church, and he was, he believed, the oldest resident minister. During the past year they had been very busy as a denomination trying to put their house in order. The boundary wall of their chapel had fallen down, and the new surveyor ordered it to be levelled. The work of rebuilding had, therefore, to be accomplished, and there were also expenses incurred about the roof of the building, and, altogether, it had been an expensive year for them; but he had always found that when their friends had been appealed to the response was forthcoming. The members of the congregation had done what they could. They started this year with a small debt, but hoped to get through it before 1897 was out. He was very pleased to say the attendance during the past year had been better on the average than in any previous year since he had been there. There was a substantial Sunday-school. He wanted them all to support the cause. Every one had a perfect right to his or her own opinions, and should have a conscientious regard for others; but he believed there were a good many people who did not attend any place of worship, and he felt that each member of the congregation should do what they could to increase the number attending their services. Mrs. Smith then gave away the prizes kindly presented by Miss C. M. Dale to be distributed.—On Wednesday night, last week, the younger children had their treat in the schoolroom, Hartington-road. Various games were provided, and a magic lantern exhibition in the chapel.—Mr. Smith, has been presented with a handsome pair of solid silver candlesticks by

the Buxton Amateur Dramatic Society, in recognition of his services as elocution director, given voluntarily for more than five years.—This winter, for the first time, regular morning services, as well as only evening services, are maintained.—A special course of Sunday evening discourses, on the 'Changes of Religious Thought in England,' is now being delivered by the minister.

**Doncaster.**—The New Year's tea party of the Sunday-school scholars and members of the Band of Hope was held on January 6. During the evening a cantata was rendered by the scholars, entitled, 'Robin Hood and the Babes.' Afterwards the prizes for good attendance at the Sunday-school were presented, as were medals for a year's punctual attendance at the Band of Hope meetings. In addition to the annual medals, two silver ones were given to Emily and Jessie Cruse respectively for unbroken and regular attendance during five years. A presentation of a small gold brooch was also made to Emma Crookes, an elder scholar, who has been reluctantly compelled to discontinue her attendance. On the 13th inst., the Rev. and Mrs. H. Thomas were 'At Home,' and on the following evening they entertained the children and young people.

**Horsham.**—On Tuesday evening, the Sunday-school's Christmas party was held, when, under the arrangement of Mrs. Marten and other ladies, a capital tea was provided in the schoolroom, of which about seventy children, their teachers, parents, and friends, partook. In the chapel, afterwards, an address to the young folk was given by the Rev. J. J. Marten; hymns were sung; and the prizes—'Young Days Guild' booklets, and certificates—were distributed by Mr. W. Tarring, 'one of the good things the year has brought us,' the chairman observed, in introducing him. Three special prizes were given to girls who had not missed a single attendance during the year.—On Sunday evening, after the usual service, a social hour was spent in the schoolroom, when an address on the necessity and importance of temperance work was given; Mr. B. Baker sang 'Rocked in the Cradle of the Deep'; Miss B. Baker, 'The Lost Chord'; and Mr. C. J. Martin read a 'Nature Sketch.'—On Monday, Mr. Tarring gave a paper, written for the Congregation Society, entitled 'Made in Germany.' The audience, owing to various causes, being smaller than usual, its repetition in February was arranged for.—A lecture by Miss Colenso, on 'Our Troubles in South Africa,' is promised for February 10.

**Hunslet, Leeds.**—The annual meeting of the Sunday-school was held last Saturday, the 16th inst., when a good company sat down to tea. The meeting was presided over by our respected friend, Mr. John Thornton, of Leeds, who was supported by the Rev. C. Hargrove, M.A., Leeds; Rev. J. Fox, Hunslet; Mr. R. Silson, Bradford; and Messrs. Westerman and Clayton. The Rev. J. McDowell, of Holbeck, was unavoidably absent. The school report showed a very satisfactory state of affairs, and gave evidence of much good work being done. The chapel report, which was also read, was highly satisfactory, showing an increase in membership and subscriptions, and a balance in hand of £73. A special fund, amounting to £50, has also been raised by the congregation and school for renovation purposes. Mr. Silson kindly distributed the prizes gained during the last year. A most genial and pleasant meeting was brought to a close by a vote of thanks, followed by a hymn and prayer.

**Kingswood (Hollywood, Birmingham).**—A number of interesting meetings have been held here during the last month. A very successful entertainment was given in the school, a few days before Christmas, in aid of the library fund. On Christmas morning, service was held in the chapel. On December 30 an organ recital and sacred concert was given in the chapel, Mr. R. A. Clarke, of Birmingham, presiding at the organ, which has been repaired recently at a cost of £15. On New Year's Day, the Sunday scholars had their usual dinner, and afterwards each received a useful gift from the Christmas tree. On January 13, a very successful social meeting was held in the school, about one hundred of the members of the congregation and friends being present. Our minister (the Rev. J. Hardinge Matthews) is now giving a series of special Sunday evening discourses, which, so far, have been well attended, in spite of unfavourable weather.

**Leigh (Lanes.).**—At the annual church meeting, held on Saturday last, the secretary said:—'We have had a most successful year's work, and our church is full of enthusiasm. Thirty-seven new members have joined us, and our services are crowded—yea, even over-crowded to discomfort.' On Sunday night there was the same 'overcrowding to discomfort.' The congregation filled all the seats, the chairs in the aisle, took possession of pulpit chair and organist's bench, and occupied every bit of available space.



**Lewes.**—The Rev. T. A. Gorton has now been our settled minister for six months, and, under his charge, the cause has steadily increased. In October last, a Bible class for adult members was started. They meet one evening in the week, and that much interest has been taken is shown by the regular attendance. On Christmas morning, a service was held. The chapel had been prettily decorated. On the first Sunday in the New Year, a new form of evening service was introduced, by which it is thought to make the service brighter and more attractive, the choir rendering the new chants and responses very creditably before a large congregation. —On Wednesday, January 6, the usual winter treat was given in the Co-operative Hall, eighty-seven children and friends sitting down to tea. Afterwards, presents for each child were given from a huge Christmas tree, and the prizes and medals gained by the children were distributed by Mr. Gorton.

**London: Blackfriars Mission.**—The annual Sunday-school tea party was held on Thursday evening, Jan. 14, in the Stamford-street lecture-hall, and passed off most successfully. About 150 children sat down to tea. The evening programme comprised games, a sketch by three of the elder boys, entitled 'Over the Garden Wall,' and a conjuring and ventriloquial entertainment. Thirty-five scholars received prizes for good attendance. These were distributed by Mrs. Midlane, who also gave a short address. As in previous years, several ladies of the Brixton congregation kindly assisted. —On Sunday, Jan. 17, the Rev. J. Page Hopps conducted a service—specially in connection with 'Our Father's Church'—in the mission room. There was a good congregation, and the service was most enjoyable and helpful. Mr. Hopps spoke on 'The feet on the rock and the new song in the mouth.' He also read a poem by a working man, entitled 'An Appeal to God.'

**London: Clarence-road (Kentish Town).**—The Band of Hope connected with the Clarence-road Sunday-school, on Wednesday evening, January 13, held its first New Year's tea party and festival. After tea the parents of the children came in and heard them recite and sing. Mr. J. Bellman presided, and short and encouraging speeches were given by Mr. W. Jolley and Mr. G. Seden. This Band of Hope, which is affiliated with the Essex Hall Temperance Association, is in a very flourishing condition, and, since the meetings were altered from fortnightly to weekly, has enrolled many additional members. Miss Lily Seden and Mr. J. Bellman are the conductors.

**London: Lewisham.**—The Rev. W. Chynoweth Pope writes: 'Your reference to our services here has been very helpful. Will you allow me to ask your readers everywhere to be kind enough to let all their friends and acquaintances in Lewisham, Lee, Blackheath, Brockley, Forest Hill, and neighbourhood know that these services are being held? The permanency of the movement is already assured, and it is most desirable that sympathisers living in the district—of whom there must be many—should know that we have come to stay.'

**London: Little Portland-street.**—The Rev. Stopford A. Brooke has consented to preach at this chapel on Sunday mornings, February 7 and 21.

**Manchester: Upper Brook-street.**—Our esteemed treasurer, Mr. Henry Marsden, a member of the Manchester Board of Guardians, has been elected without opposition, councillor for St. Luke's Ward, a vacancy in the City Council being caused by the death of Mr. Alderman Clay, one of our household of faith.

**Middlesbrough.**—[The first of a series of Tuesday evening lectures on 'The great Religions of the World' was given this week by the Rev. W. H. Lambelle, on 'Confucius, the light of China,' Mr. T. F. Ward occupied the chair. There was a good attendance.]

**Moreton Hampstead.**—The annual tea meeting was held on the 14th of January, followed by some songs and a rendering of the cantata, 'Holly Berries,' by the choir, in a way that gave pleasure to all. There was a good attendance, including a number of other friends.

**Newark.**—On the evening of Sunday week, the Rev. E. Rattenbury Hodges, the pastor of the Free Christian Church, King's-road, delivered a sermon on 'The Sect everywhere spoken against,' the text being taken from Acts xxviii. verse 22. He remarked that the words, 'concerning this sect, it is known to us that everywhere it is spoken against,' are very applicable to us as a religious body. To the masses of the religious world, the beliefs of a Unitarian are little better than secularism. The Rev. Hugh Price Hughes, the editor of the *Methodist Times*, cannot let the old year pass away without a mild attack on Secularists and Unitarians. Mr. Hodges said he could not then reply in detail to Mr. Hughes's points, but, as to Unitarianism dying in England, their new Year Book supplied

facts to the contrary. As to the intellectual error with which we are charged, said the preacher, we are constantly asking for reasonable evidence of it, and still it is not forthcoming. Our view of the Bible is a rational one, because in harmony with what we know of human history and the development of the mind of man. Creeds are little else but the fossil remains of once living ideas. To us, God is the one supreme Spirit of the Universe, its creator and sustainer; moreover, we recognise this Divine Being as the Father of our spirits. To our thought He is one and indivisible—a belief and conviction which we hold in common with millions of Jews and Mohammedans. The first Christians were, like the Jews, strict monotheists. They never heard of and never imagined the deity of Christ or a 'Holy Trinity.' Three thousand Bible texts teach the unity of God, nine only are ever claimed as mentioning Jesus as God, and in not one of these can the claim be proved valid. Then, too, 450 times peculiar epithets are applied to God, none of which are applied to Jesus, and thirteen hundred passages speak of God as a Being distinct from him. The truth cannot be disguised. Any unprejudiced person may read and see for himself that Trinitarianism grew out of the speculations and controversies of after centuries. Although Unitarians were allied to an unpopular cause, let them hope and trust in the ultimate triumph of the truth.

**Newcastle-on-Tyne.**—The congregation of the Church of the Divine Unity held their annual conversation on Thursday evening, the 14th inst., in the Grand Assembly Rooms. A large company assembled, and the proceedings were of a most successful character.

**Rotherham.**—The scholars of the Church of Our Father Sunday-school held their annual social tea on January 14. After tea a series of lantern slides, ably manipulated by Mr. Joseph Crooks, was shown, illustrative of 'Life in Palestine.' Mr. J. W. Stephenson at the close presented twenty-six books to scholars who had attended the school more than eighty times during the past year, and gave very appropriate advice and encouragement to the scholars. The Rev. W. Stephens and Mr. A. Pearson also addressed the meeting. On the previous Thursday the teachers held their annual meeting. The secretary's report showed that the school had more than held its own during the past year, the regular attendance of the children being very gratifying. Twenty-two scholars sat for an examination in April last, held in connection with the Yorkshire Unitarian Sunday-school Association, seventeen of whom passed, three with honours. Messrs. A. Pearson and F. W. Stephenson were elected superintendents, and Mr. A. W. Hill and Mrs. T. W. Green secretary and treasurer respectively.

**Saffron Walden.**—We are asked to state, in reply to numerous kind inquiries, that the Rev. J. A. Brinkworth is still confined to his sick-room.

**Stratford-on-Avon.**—We are glad to learn that it is intended to deliver a course of five lectures expository of Unitarian Christianity, in the Corn Exchange at Stratford-on-Avon, beginning early in February. The arrangements are in the hands of the committee of the Midland Christian Union.

**Swinton.**—The usual New Year's parties were held in the school on Jan. 1st, 2nd, and 4th, and were more largely attended, and in other respects more successful, than ever before. The New Year's Day programme was an unusually ambitious one, and consisted of the performance of a new musical play written by the Rev. W. R. Shanks, entitled 'Reg's Christmas Dream,' in which thirty younger scholars took part. The teachers and elder scholars gave an excellent representation of the drama 'Uncle Tom's Cabin,' which was given again on Saturday to a crowded audience.

**Wakefield.**—On January 5 and three following nights a most successful dramatic entertainment was given in the schools connected with Westgate Chapel. The first part consisted of an original fairy operetta, entitled 'The Enchanted Castle,' specially written for the occasion by the Boys' Superintendent, Mr. Harry Latham. Great pains had been taken over its production, the rehearsals extending over three months, and new scenery and dresses having been provided, and the workers were rewarded by being able to present to their friends an ideal performance. The second part consisted of a short comedy, 'Daylight Robbery,' capably sustained by the seniors.

**THE SETH IBBETSON FUND.**—The Rev. E. Ceredig Jones, 18, Blenheim-road, Bradford, desires to acknowledge, with sincere thanks, the following contributions:—Mr. Henry Lupton, £5 (yearly); Mrs. Nettlefold (Birmingham), £2 2s.; Mrs. Greenhow, £1; 'Sympathiser,' 5s.; M. S. K. (Lewisham), 10s.; Mr. John Pickles, 5s. Mr. Jones is glad to be able to announce that the amount asked for has now been raised.

To CORRESPONDENTS.—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from L. W.; C. H. A.; A. W. H.; H. S.; F. W.; H. L.; W. A.; P. R.; E. W. B.

'BIG COAL.'—*Sedgley*: The ejected minister here was Joseph Eccleshall.—*Willenham*: The ejected minister here was Thomas Badland, who, from 1663 to death, 5 May, 1698, was first pastor of Angel-street Chapel, Worcester; cf. 'Nonconformity in Worcester'; Wm. Urwick, M.A., 1897, pp. 65 et seq. For general information on ejected ministers, see Calamy's Account, 1713, and Continuation, 1727, abridged in Palmer's 'Nonconformist's Memorial,' first ed., 1775; second ed., 1802—3.

## OUR CALENDAR.

SUNDAY, JANUARY 24.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE, M.L.S.B.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS; Evening subject, 'The Land, Home, and Neighbours of Jesus.'

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Evening: 2nd Lecture on 'The Mind of Christ,' viz., 'The Mind of Christ concerning God.' (See advt.)

Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. J. PLATER.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'Fate and Freedom'; and 7 P.M., 'Why am I a Unitarian,' Rev. A. FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, School of Art, High-street, 7 P.M., Rev. W. CHYNOWETH POPE, 'The Narrow Way.'

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. P. H. WICKSTED, M.A., 'Ethics and Religion'; and 7 P.M., Rev. H. RAWLINGS, M.A., 'A Just Cape Administrator: Sir A. Stockenstrom.'

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stamford-street, Blackfriars-road, 11 A.M., Rev. W. CHYNOWETH POPE, 'What to Live for'; and 7 P.M., Mr. J. EADS HOW, of U.S.A., 'Disappointed in Self.'

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M. Rev. Dr. MUMMERY.

Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. Wm. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.



**BRIGHTON**, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
**BUXTON**, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.  
**CANTERBURY**, Blackfriars, 11 A.M.  
**DOVER**, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
**EASTBOURNE**, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.  
**GRAVESEND**, Public Hall, New-road, 7 P.M., Rev. T. E. M. EDWARDS, 'A Unitarian's View of Jesus.'  
**GUILDFORD**, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.  
**HULL**, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.  
**LIVERPOOL**, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG.  
**LIVERPOOL**, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.  
**LIVERPOOL**, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.  
**MANCHESTER**, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
**MANCHESTER**, Strangeways, 10.30 A.M. and 6.30 P.M.  
**MANCHESTER**, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACHE.  
**NEWPORT**, Isle of Wight, Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP. Trains from Cowes, Ventnor, Shanklin, and Sandown.  
**OXFORD**, Manchester College, 11.30 A.M., Rev. J. DRUMMOND, M.A., LL.D.  
**PORTSMOUTH**, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
**PORTSMOUTH**, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
**RAMSGATE**, Assembly Rooms, High-street, 7 P.M.  
**READING**, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. D. AMOS.  
**SCARBOROUGH**, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.  
**SOUTHPORT**, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLS BELOVED.  
**TORQUAY**, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.  
**TUNBRIDGE WELLS**, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.  
**WEYMOUTH**, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.

**CAPE TOWN**, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. D. P. FAURE.

## SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.

SUNDAY, January 24, DR. W. C. COUPLAND,  
'The Incomprehensible Peace.'

### BIRTH.

YOUNG—On the 16th January, 1897, the wife of Howard Young, of 22, Princess-road, Finsbury Park, of a daughter.

### MARRIAGE.

SHAWCROSS—NEILL—On the 20th January, at Belfast, by the Rev. D. Walmsley, B.A., Edward Vernon, son of Francis Shawcross, of Worsley, to Kate Larmur, daughter of James Neill, of Belfast.

### DEATHS.

CORNISH—On 20th inst., at Corneytrowe, The Ridgeway, Enfield, Charles Cornish, late Surveyor H.M. Customs, aged 69.  
 MORTON—On the 18th inst., at 2, Westbourne Villas, Scarbro', Caroline, the dearly loved wife of Henry Joseph Morton, aged 75. No cards.

## WANTED, LADY COMPANION.

Age, 25 to 35, well educated, capable, good nurse, needle woman, and musical. Knowledge French and German desirable; Unitarian; moderate salary; good home.—Write, 'VERITAS,' c/o COLE, 52, Rosslyn-hill, Hampstead, N.W.

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Subscriptions and Donations will be gladly received by either of the Hon. Secretaries. Subscribers are reminded that the year of the Home commences on MAY 1st, so that Subscriptions for the 6th year, if not yet paid, are now due.

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## Meetings, etc.

## UNITARIAN HOME MISSIONARY COLLEGE.

The ANNUAL BUSINESS MEETING will be held at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, JANUARY 27th, 1897, at 4.30 p.m.

Tea will be provided from Six to a quarter to Seven, at a charge of Sixpence.

The SOIREE and PUBLIC MEETING will be held the same evening, at SEVEN O'CLOCK. Chair to be taken by T. GROSVENOR LEE, Esq. Addresses by the CHAIRMAN, the Revs. Dr. BROOKE HERFORD, J. E. MANNING, M.A., and J. CHANNING POLLARD.

Music by Mr. W. Dumville and Members of the Pendleton Choir.

The attendance of all subscribers and friends of the Institution is earnestly invited.

DENDY AGATE, } Hon. Secs.  
EDWARD TALBOT, }

## SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

The ANNUAL GENERAL MEETING of the Contributors, to receive the REPORT, elect SEVEN MANAGERS and OFFICERS, and to transact other business, will be held at Dr. WILLIAMS'S LIBRARY, Gordon-square, London, W.C., at 2 o'clock, on WEDNESDAY, 3rd FEBRUARY, 1897.

HARRY RAWSON,  
Eccles, Manchester;  
A. W. WORTHINGTON,  
The Hill, Stourbridge,  
Hon. Secs.

## HAMPSTEAD: ROSSLYN-HILL CHAPEL.

'THE MIND OF CHRIST': Six Sunday Evening Subjects, by BROOKE HERFORD, D.D.

Jan. 24.—'The Mind of Christ concerning God.'

Jan. 31.—'The Mind of Christ about Man.'

Feb. 7.—'Christ's Emphasis on Practical Goodness.'

Feb. 14.—'Christ's Emphasis on Prayer.'

Feb. 21.—'The Mind of Christ concerning Life to come.'

Evening Service (at which all seats are free) at 7 o'clock.

## BRAINTREE FREE CHRISTIAN CHURCH.

## APPEAL FOR BUILDING FUND.

## THIRD LIST OF DONATIONS.

	£	s.	d.
Amount already acknowledged	116	3	0
Miss Page	1	0	0
Miss C. A. Martineau	2	0	0
Miss M. J. Shaen	1	1	0
Mr. Thomas Gladstone	5	0	0
Miss E. J. Garrett	5	0	0
Mr. R. Harrop	5	0	0
Mr. Thomas Ashton	5	0	0
Mr. John Harwood	2	2	0
Miss Ely	1	1	0
Miss Emilie Ely	5	5	0
Mr. Alfred W. Worthington	1	1	0
Miss Elizabeth Reid	2	0	0
Mr. Herbert Thomas	1	0	0
Mr. Rupert Potter	5	0	0
Sir John Brunner	10	0	0
Mrs. R. Peyton	2	2	0
Mrs. W. E. Swaine	2	2	0
Mr. J. F. Schwann	10	0	0
Mr. William Haslam	2	0	0
Miss Anna Swanwick	2	2	0
Miss Lee	3	0	0
	£188	19	0

There still remains the sum of £271 to be collected, and the congregation earnestly appeal for further subscriptions to enable them to claim the final £25 which has been promised by the British and Foreign Unitarian Association. Donations will be gratefully acknowledged by the Hon. Treasurer, Mrs. SYDNEY COURTAULD, Bocking-place, Braintree.

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## NEW CHURCH FOR KIRKCALDY.

In the year 1890, Unitarian Services were started at Kirkcaldy under the care of the Rev. James Forrest, M.A. In 1892 the Rev. A. E. Parry became Minister of the little Congregation. The services have been held during these years in a hired hall unavailable for week-evening meetings.

The Congregation feel that the time has come for going forward. Kirkcaldy is a growing and prosperous town; there is no Unitarian Church nearer than Edinburgh in the south and Dundee in the north. There is a fair prospect of gathering together a good Congregation, but this cannot be done unless a better meeting-place than the present is speedily provided.

It has been resolved to erect a neat Congregational Hall or Church capable of seating 200 people, and which can be used for Sunday-school purposes and week-evening meetings. The sum required is estimated at £1000. The McQuaker Trustees have generously promised £500, on condition that not less than £250 is first raised. Towards this sum the Congregation expects to contribute about £150 by subscriptions and a Sale of Work to be held at Kirkcaldy in April, 1897. They now earnestly appeal to the Unitarians of Scotland to come forward and help them by subscribing liberally to the Building Fund; and as the Unitarians in Scotland are neither numerous nor wealthy, the Congregation also solicit the generous aid of their co-religionists in England and Ireland towards the erection of the new Church at Kirkcaldy.

The appeal is warmly recommended by the following:—The Rev. R. B. Drummond, B.A., President of the Scottish Unitarian Association; the Rev. Albert Lazenby, Secretary of the Scottish Unitarian Association; the Rev. H. Enfield Dowson, B.A., of Gee Cross, Manchester; the Rev. Brooke Herford, D.D., of London; the Rev. James Drummond, LL.D., Principal of Manchester College, Oxford; the Rev. Alex. Gordon, M.A., Principal of the Unitarian Home Missionary College, Manchester; and Mr. Ion Pritchard, Hon. Secretary of the Sunday School Association.

The following letter is from the McQuaker Trustees:—

'British and Foreign Unitarian Association,  
'Essex Hall, Essex-street, Strand,  
'10th December, 1896.

'Dear Mr. Parry,—The McQuaker Trustees are persuaded that the time has come for a "Forward Movement" at Kirkcaldy. They recognise that the Congregation cannot hope to make much more progress towards independence and self-support in the present hired building. They are prepared, as you know, to take the very unusual course of making a very large grant of £500, on certain conditions, towards the erection of a suitable Congregational hall or church. This of itself is the strongest evidence of their faith in the possibility of forming a permanent cause at Kirkcaldy, and of their practical sympathy with the appeal which you are now making.

(Signed) 'J. F. SCHWANN,  
'President,  
'W. COPELAND BOWIE,  
'Secretary.'

Subscriptions to the Building Fund may be sent to—

H. B. MELVILLE, 92, High-street, Kirkcaldy, N.B., Treasurer of the Building Fund; and A. ERNEST PARRY, Kirkcaldy, N.B., Minister.

Articles for the Sale of Work to—

Mrs. PARRY, Kirkcaldy, N.B.  
Mrs. DRUMMOND, 10, Hartington-gardens, Edinburgh;  
Mrs. LAZENBY, 2 Matilda-road, Pollokshields, Glasgow; and  
Mrs. WEBSTER, Concord House, Fonhill-terrace, Aberdeen.

## UNITARIAN HOME MISSIONARY COLLEGE, MANCHESTER.

Candidates for the Session 1897—8 are reminded that their APPLICATIONS must be received by the Rev. DENDY AGATE, 13, Vincent Avenue, Chorlton-cum-Hardy, Manchester, not later than MONDAY, FEBRUARY 1st, 1897.

Forms of Application, with Questions to be answered, may be obtained from either of the Hon. Secretaries.

DENDY AGATE  
(Address as above),  
EDWARD TALBOT, M.A., LL.B.,  
37, Brown-street, Manchester.  
Manchester, January 8th, 1897.

**THEOSOPHY.**—Information can be obtained from General JACOB, Brooklands, Tavistock, Devon.

## THE LONDON DISTRICT UNITARIAN SOCIETY.

## APPEAL FOR £1000.

The COMMITTEE of the LONDON DISTRICT UNITARIAN SOCIETY desire to raise the above sum in order to enable them to pay off a debt of some £300 due to the Treasurer, to place the Society on a sounder financial basis, and especially to enable them to take advantage of many promising opportunities of increased usefulness that now present themselves.

It is especially desired to increase the Subscription List which, from deaths and other causes, has been reduced to the very inadequate total of £250 a year. This amount very far from meets the Society's ordinary expenditure. Last year the Grants to Churches alone amounted to nearly £620.

London has a population of 5,000,000, and is still very insufficiently supplied with Unitarian centres of worship.

The Committee, therefore, appeal to the Unitarians of London to support their local Society; and to enable it to supply the needs of the Metropolis in a satisfactory manner. Contributions will be gladly received by the Treasurer, Mr. DAVID MARTINEAU, South Road, Clapham Park, S.W.

The Treasurer begs to gratefully acknowledge the undermentioned new or increased subscriptions and donations which have been either paid or promised.

	New or Increased Subscriptions.			Donations.		
	£	s.	d.	£	s.	d.
Amount already acknowledged	36	0	6	429	5	0
Miss Baker	—	—	—	0	2	6
J. Brabner, Esq.	1	1	0	—	—	—
Mrs. Bruce	—	—	—	5	0	0
Mrs. H. Rutt	—	—	—	2	2	0
Mr. Roll	0	10	0	—	—	—
Mrs. Stevens	0	10	0	—	—	—
	£38	1	6	£436	9	6
				38	1	6
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Printed by HUDSON & Co., 23, Red Lion Street, Holborn, London, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex Street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe Lane, E.O. Manchester (Wholesale), JOHN HEYWOOD.—Saturday, January 23rd, 1897.